The Churchman.

VOLUME XVI. No. 49. | THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. | WHOLE NUMBER, 829.

PUBLISHED FOR THE PROPRIETORS. | NEW-YORK: SATURDAY, FEBRUARY 6, 1847. | AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS, *Near Broadway.*

REV. SAMUEL SEABURY, D. D., EDITOR.

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Communications.

For the Churchman.

TRIAL OF MESMERISM.

NO. I

The noise that Mesmerism is making in the world, and the high grounds taken for it by its advocates, seem to require an examination into the validity of its claims. If it is good, it is but right that it should be followed; but if evil, let us set our faces against it.

That it is not mere trick and false pretension is too manifest to be doubted by minds open to the nature of evidence, because its facts are too numerous and too well attested to admit of doubt. Indeed, so strong is the conviction in its favor in England, that a "Mesmeric Infirmary" is being got up in the city of London under the patronage of the Earl of Ducie, and the countenance of clergymen and others of weight in society.—Books are written by clergymen in defence and recommendation of it, two at least of which have been re-published in New York. From one of these it appears that on the subject of Mesmerism the English public is divided into three parties. One party is its zealous supporters; and the book of one clerical advocate, Mr. Sandby, exhibits a great parade of names, and boasts that the learned, the wise, and the pious, are among its chief supporters. Another party treats the whole matter with contempt; and of this party is the celebrated "Christian Observer." A third party declares Mesmerism to be satanical power; and Mr. Sandby complains that the Rev. Hugh McNeil and the evangelicals, or some of them, are of this party, and thinks it very ill that they industriously circulated a sermon of Mr. McNeil to that effect.

No wise man will treat with contempt any matter that has attained to such a position; for that becomes of importance which divides men and brings them into hostile conflict, even though in itself it be nothing. But Mesmerism is no trifle. So those think who recommend that it be taken under the patronage of the state, and its practice be regulated by law. Its indubitable facts proclaim its importance from the house-tops, and the question to be decided is—not whether it be mere human pretension, but whether it be from the source of good or from the source of evil.

The quotations in the following brief examination are nearly all taken from Mr. Sandby's defence of Mesmerism: special reference being omitted for the sake of brevity.

The advocates of Mesmerism assume that it is a human faculty common to man from his creation. Some call it "a sixth sense, of which in our ordinary condition we are not conscious." Now it were wonderful indeed that mankind should remain ignorant of this wonderful faculty of our nature for near six thousand years, especially when we consider the great progress made in general knowledge in every age. The learned at all times have been as well acquainted with other human faculties as they now are; and a little observation might show that the common mass are as conscious of them as the learned. This case is quite contrary to all analogy. It is striking, too, that Revelation is utterly silent as to the fact of such a faculty in man. The Rev. C. H. Townsend, Cambridge, identifies it with "the fundamental life;" calls it "a boon granted of God to confirm our faith;" and says that "to examine it is to sing a hymn to the Creator." On this assumption it is utterly unaccountable that it is not a common subject of revelation. Whatever is "granted of God to confirm our faith" is of necessity matter of direct and clear revelation, and a part of the gospel. Man is the constant subject and theme of scripture. His *five* senses—seeing, hearing, feeling, tasting, smelling; his will, memory, consciousness, affections, understanding: his powers of reflection, comparison, reasoning, self command, his distinct personality—all these are constantly recognized in scripture as "faculties inherent in man;" and there is no hint given on which to found a surmise that there are any natural means other than the five senses by which knowledge can be conveyed to the mind. This constant bearing of scripture is most decidedly against the claims of Mesmerism. Another bearing of scripture is no less so, to wit, that whenever any fact is mentioned in the sacred text which bears a resemblance to the "Mesmeric facts," it is uniformly declared to be caused by supernatural agency, and mostly by the power of unclean spirits: and with this agrees the common faith and consent of the whole human race down till within about one hundred years, and even till this hour by ninety nine in a hundred of all mankind.

One writer says: "We have no hesitation in asserting it as the result of actual experiment that there *is a state of human existence* in which the mind perceives external objects through *some other media than the wonted media of the senses*, and that in this state the mind perceives things imperceptible in its natural condition."—Another (for Mr. Sandby quotes numerous authorities) recognizes "the faculty of seeing through opaque bodies, of reading without the use of eyes, and so forth." "It is not the eyes which see, nor the ears which hear; it is the soul which sees hears, and perceives, by means of the nerves, which are distributed over the whole surface of the body"—so as to "perceive distant things"—distant "many miles." Now these two authorities disagree amazingly. One dispenses entirely with "*the wonted media of the senses*; the other, by the help of this "sixth sense" converts the sense of feeling resident in the skin generally into the senses of hearing and seeing; makes the skin all eye and all ear! (This, by the way, is a good argument for going naked, as men are not in the habit of covering up the organs of sight at least). But also, since God made the eye to see with, and the ear to hear with, and light and air to be the media of sight to the eye and hearing to the ear, as we learn both by scripture and experience, it naturally follows that we cannot see without the veracious eyes God honestly made for us to see with, nor hear without his like provision of the ear, acted on by light and air in motion. This agrees with the infallible demonstrations of natural science. Scripture also tells us that every member in the human body has its own peculiar office which cannot be discharged by any other member; and so the "eye cannot say to the hand, I have no need of thee," &c. But to this plain, honest, scientific and godly doctrine, Mesmerism gives the lie. Further, by the use of the term "natural condition" in the first quotation in the present paragraph, the writer in effect concedes that "the mesmeric state" is a *supernatural* condition, or an incidental state superinduced by a superhuman power which manages the whole seeming operation.

Again, How can they prove these "results of accurate experiment?" How do they know that the mind of a mesmeric patient" *perceives anything* while he is locked up in "the mesmeric trance?" Not by the patient, surely, for he is so dead in utter unconsciousness that neither fire nor torture can arouse him; and when he is brought out of it he has no more recollection than a stone of anything that transpired during the "sleep." The only competent evidence is the patient himself. Ask him while he is in possession of the faculties God gave him, and he tells you he has no recollection whatever of it. Would these "experiments" avail in a court of justice? Not a jot. Under these circumstances words coming from the mouth of a "patient" are no proof at all that the "patient" wills them and utters them himself. If he cannot feel fire applied to his flesh, nor be sensitive to the mangling of his jaws in the extraction of two or three teeth that bring part of the jaw with them, nor to the amputation of a limb is it not worse than folly to believe that the "patient" can at the same time hear and rationally answer a question, or tell out his "perceptions' of "*distinct things*."

They talk of "the partial severance of the immaterial mind from its natural tenements, and its perception of things directly without the intervention of the senses" by means of Mesmerism. This is mere assumption. Every person knows by infallible self-consciousness, that he has no power to separate body and soul, in whole or in part, and reunite them. Neither has one man this power over another. We have no proof that any but God has that power over man. A man may kill himself, or another man may, or the devil, who is a murderer may. Bnt there is no proof that the devil can re-unite soul and body or restore life. He might enter into a dead body, and counterfeit a man's soul in it as readily as do many things that are recorded of him in scripture: and the history given of him fully warrants us in admtting him to be the real Mesmeric power and agent. This supposition exactly tallies with what they say, namely, that a person when at himself, and when under mesmeric powers "appears like two entirely different persons." If the person himself could act as a free agent, he might successfully sustain different characters, provided he had the previous ability. The person himself being the only possible witness to the fact, provided he does sustain the diverse or mesmeric character: and he, by their own shewing, being rendered utterly incompetent to testify to anything; it is clear that he does not sustain the character of "two entirely different persons," and in the premises cannot.—But there the "different person" is. Who is he? How is he rationally to be accounted for? He is evidently a person for he speaks as an intelligent being—as a person. It is not the mesmerizer who has the patient in hand; for he and every one knows that he cannot enter into the "patient" and act for him. And they deny that it can be a Divine Person; as well they may. Who then is this profaned actor but the devil or one of his angels?

Another "mesmeric fact" is, that a mesmerized woman "could hear a tune whistled when she could not hear a gun fired close to her."—Without disputing the apparent part of this fact, I simply deny that it is rationally credible. No person in the exercise of a sound mind and rational understanding can believe it. The woman herself can be no evidence; for when recovered to her "natural condition," that is to a state of rational consciousness, she has no remembrance of it whatever. Who would believe a wide awake person attestng to such a fact? The different person who could answer to the whistle could, if he chose, as readily answer to the accompaniement of the report of a gun at his ear.

Again. It is claimed that the mesmeric patient is "more *acute* and *clever* than in her natural state"—was "in a state of exaltation, moral and intellectual, and had clever and more active perceptions than in her ordinary condition." But the woman is out of "*her natural state*," and as unconscious as a dead corpse; and when she returns to "her ordinary condition" has no remembrance of it. And supposing it possible that during this state of *quasi*-annihilation her faculties could be so sharpened and exalted morally and intellectually, of what possible benefit could it be to her, either then or afterwards? A thing is valuable only as it is beneficial: but here is no benefit to any one.

But why use the term "her natural state?"—If mesmerism is a human faculty "a sixth sense," the mesmeric state is as strictly a natural state as is being asleep or broad awake. The converse with natural is supernatural; for simply unnatural accounts for the phenomona no better than simply natural. Here is not only a negative but also a positive; the negation of a human person to an unnatural state: and the coming out of another person of far higher attainments than the one he has extinguished and now personates.

It is hence evident that mesmerism is rationally unaccountable upon natural principles: that mere human nature is wholly incompetent to the production of its phenomona (as will be further shown); that nothing *beneath* man on the side of brute nature is so; and that therefore it is possible only by superhuman power.

CATHOLICUS.

For the Churchman.

UNION AMONG THE SECTS.

SEVEN EXTRACTS FROM ONE ANTI-SECTARIAN PAPER.

It has occurred to me, Mr. Editor, that if the subscribers to the Non-Episcopal papers (including the Episcopal Recorder*) of our country would gather together for one year all the articles which they see in their respective oracles relating to Union and Sectarianism, and then read them in connection as a New Year's exercise, they would not only be convinced of the futility of the efforts which are now making to promote unity among the sects, but they would form such good resolutions in the premises as would be honorable to a season which by the pious is peculiarly consecrated to reflection. I lately, at the house of an acquaintance, met with the New York Observer of Aug. 15, 1846; and as several articles in that one number bearing on this great subject struck my eye, I thought that I would send them to you. If, therefore, any of the subscribers just mentioned should happen to alight upon *my* communication, I cherish the hope that they will preserve it as the nucleus of a great "collection" to be "taken up" (as the bulletins have it,) for use on the first day of the year 1848. The paper from which I cull is styled above *Anti-Sectarian*. This is done by way of courtesy. The word "sects" when applied to divided Christians, is used, it is believed, but once in the Bible, and then in the margin. St. Paul (1 *Cor.* xi. 19,) says, that "there must be also heresies (or sects,)—that they which are approved may be made manifest." But even the remorseless editors of the N. Y. Observer, opposed as they might be to the claims of the "One, Catholic, and Apostolic Church," of which we read in the Nicene Creed, would charge us with discourtesy if we spoke of them as otherwise than anti-heretical. Let them be indulged, therefore, with an epithet to their liking.

1. The editors inform us that the N. Y. Recorder—a Baptist paper—"is *sound*, healthful, and spirited," and they wish their "brethren (the conductors) success in their labors." They also tell us, that "Rev. J. J. Thatcher, who has been for many years a minister of the 'Christian Union' denomination, has left that *sect*, and joined the Baptists."† People, then, who if we may judge from their name are laboring for union, are a sect, while a portion of the Baptists, who of all Christians are least inclined to union except upon the basis of their exclusive, one-idea platform, are accounted sound and worthy of success.

2. The second extract relates to the advocates of sinless perfection. In reading the resolutions of the Illinois Association, the question very naturally suggests itself, who is to determine whether the Oberlinians are actuated by the spirit of Christ or the spirit of *sect?* and another, whether the spirit of sect may not actuate the members of the "Association?"

"OBERLINISM.—The General Association of Illinois have adopted a series of resolutions, in which they disclaim the idea of sinless perfection in this life, but on the subject 'of receiving to membership certain brethren who hold and teach those peculiar views of doctrine and religious effort taught at Oberlin,' the Association recommends,

1st. To receive them as they do other professed servants of Christ, and extend or withhold their confidence, according as they appear to be actuated by the spirit of Christ, or the spirit of sect.

2d. That they exchange pulpits with them, commune with them, and co-operate with them, as with others, when circumstances make such exchanges and co-operations desirable.

But the Association thinks it more for edification that the Oberlin *brethren* should keep their ecclesiastical business distinct."

3. Another article is adorned with the title of "The *Churches* of New York City;" and it is worthy of observation that the writer when discoursing of—what shall I call them? not *heresies* or *schisms* surely! (see Cor. xii. 25,) styles them "divisions," "denominations," "parties," "parcels," and "varieties," but not *sects*. The article runs thus:—

"In Mr. Greenleaf's volume to which allusion has been made in our former numbers, there is brought to view one striking fact for which it is somewhat difficult to account; I refer to divisions in denominations of the same name. We can see at once why denominations of different names should stand apart, nor would it be wise to endeavor to break them down into one, their differences being in some cases fundamental. But when we see denominations of the same name, and substantially alike in the points considered fundamental by themselves, still standing apart, in little parties, we cannot but wonder, and wish that they could but "see eye to eye." For example—there is the Presbyterian Church, 39 distinct churches, a large, wealthy, intelligent, and highly respectable body; but as we carefully examine their history, we find them in five parcels, twelve being of the "Old School," nineteen being of the "New School"—three "Associate Presbyterians," three "Reformed Presbyterians," and two "Associate Reformed Presbyterians." And yet the whole of them adopt the Assembly's Catechism as the basis of their doctrines, and are substantially alike in every other particular. Among the Baptist Churches there are five or six, standing alone, neither giving nor receiving the fellowship of those around them, and yet in all the particulars considered fundamental by themselves, all the churches are agreed. The Methodist Churches are in the same condtion. They have 40 churches, all claiming John Wesley as the pattern in doctrine, and their forms and practices are substantially alike, and yet they are divided into eleven varieties. Twenty-five out of the forty can walk together as the "Methodist Episcopal Church," but the other fifteen are in ten divisions, and even the Dutch, and the Friends, sober and staid as they are, have each one church which neither gives nor receives fellowship from the others.

"Must these divisions exist forever? Would not a little christian courtesy, and a little bearing of each others burdens, and a little yielding of points not essential, harmonize each of these denominations among themselves?"

4. The next article that I shall quote admirably illustrates the "without note or comment" principle. The editors of the N. Y. Observer, who are strenuous advocates of the American Bible Society, place at its head the words, "A CREED WANTED." Were they indulging in pleasantry? Or, did they write in "sober seriousness?"

"A CREED WANTED.—The Universalists of Beverly, Mass., were recently dedicating a new church edifice; and during the services the following scene occurred. We take the account from one of their own papers:—

"We allude here to the closing Address by Br. Prince. After a few words adapted to the occasion, he occupied some three fourths of an hour in what was understood to be the advocacy of Deism. He distinctly repudiated the doctrine of the Dedication Sermon, which based Christianity, as a religious system of faith, on the name of the risen Saviour, he rejected the miraculous in the line of Christ, and classed him with Theodore Parker, and various other respectable men, as standing on the same ground, in point of authority, as religious teachers.

"Br. H. Ballou, 2d, felt called upon to offer his protest against such sentiments. He accorded to others the broadest liberty of opinion. A man had a right to be a Deist, or an Atheist, if he pleased, but he had no right to require us to allow Deism, or Atheism to be Christianity, nor to accuse us of bigotry, or of illiberality for refusing to do so.

"Br. Ballou's protest was put in, for the purpose of showing the congregation that the sentiments of the Address were not the sentiments of the Ordaining Council. His protest was that of the Council as a whole. The feelings of the ministering brethren, as well as the society, were extremely wounded by the thing done. They feared that it would seriously injure the infant society in Beverly, and the cause in which we are engaged; and they were grieved at this violation of the principles of fellowship by one they so tenderly loved, who had received our fellowship as a minister of the Gospel of Christ, as the Heaven-sent system of truth.

"And we take this occasion to inquire—may not, and must not, some measure be adopted, which shall so purge our religious body, and give us such an organization, that the fact of our standing before the world as ministers of the Universalist denomination, with its fellowship and credentials, shall itself be a pledge to the public, that we receive and use the Scriptures as divine and decisive authority? that we revere and preach Jesus Christ in the character he claims, as the Sent of God, approved unto men by miracles and wonders which God wrought by him—as the perfect pattern of holiness, and the manfestation of immortal life for our race? Brethren, think of these things."

5. A correspondent of the Observer, giving his reasons for the withdrawal of the Lewes Presbytery from the New School General Assembly, says, "It is impossible for two to walk together except they be agreed. As there is no agreement, and in many cases *no Christian fellowship* between them (the Assembly) and us, a decent self-respect should teach us to withdraw. We have clung to these brethren in the day of thick clouds and great gloom, for we loved them; but they have been struggling from year to year to cast the South from their bosom." "Some of the Synods and Presbyteries in connexion with the Triennial Assembly have already cut us off, which act has been passed over in silence by that body. We are rebuked for holding dangerous error respecting the slavery question; *but there is nothing wrong in exscinding the whole Southern church.* Can we remain where we are already exscinded?" In a case like this, I beg leave to ask, who are the heretics or sectaries? The exscinders, or the exscinded? If the bodies spoken of did before the exscision constitute "a church," some of the members must now be *manifestly* the "approved;" and the rest must be heretics. Which are the former? and which the latter?

6. From the article on the "Western Congregational Convention" it would appear that "plans of union" by which the Presbyterians and the Connecticut Congregationalists are to be harnessed in the same traces with the Western Congregationalists are not quite agreeable to the latter. Western Congregationalists are to extend the hand of Christian brotherhood to "the disciples of our common Lord, to whatever denomination they may belong." Time was when Congregationalists would have no fellowship with Baptist separatists, however "sound" they might be in point of doctrine. But now they may co-operate with Universalist "disciples." Having abandoned the Saybrook platform, they may adopt as small a creed as the "wisdom" of individual congregations "may suggest;"‡ nay, they may descend a step farther, and thus authorize the "Observer" to issue its solemn proclamation, "A CREED WANTED."

The Congregational Convention of the West, recently in session in Michigan City, after mature deliberation, adopted the following resolutions:—

"1. *Resolved*, As the judgment of this Convention, that the plan of union agreed upon in 1801, by and between the General Assembly of the Presbyterian Church in the United States and the General Association of Connecticut, ought to be abandoned; that no new organizations should be made under it, and that Congregational churuches now under it, would best promote their own prosperity and all the objects of their association, by withdrawing, as speedily as in Providence a door shall be opened, by which they can retire without special injury to the local interests in which they are placed.

"*Resolved*, As the judgment of this Convention, that it is inexpedient to adopt any new plan of union by which Congregationalists shall bind themselves to any one denomination of Christians, but they should exercise a liberal charity towards the disciples of our common Lord, to whatever denomination they may belong; never hindering them in any of their labors, but extending to them the hand of Christian brotherhood—co-operating with them in any way which Providence may indicate—and especially, that in the new settlements of our country, and wherever the true Church of Christ is feeble, and unable without an enlarged liberality to support the institutions of Christians; that in such cases Congregationalists should co-operate with other Christians in the support of those institutions upon any plan which their wisdom may suggest, and the local circumstances require."

7. The last quotation that I shall make bears hard on a particular class of sectaries; of those who in strictness of speech may be styled Independents. Of these John Milton, the editor of the N. Y. Journal of Commerce, and Brother Prince, differing widely from one another, represent three of the numerous varieties or subdivisions. *If*, however, the editors of the "Observer" are anti-sectarians, it behooves them, as I conceive, to be extremely cautious in dealing out their censures, either directly or at second hand, against religionists of this sort; for as there is such a rhetorical flourish as *retortcourteous*, the question between "Anti-Sectarian Sectaries," and "Sectarian Anti-Sectaries" may be regarded by the world, if not by "the church," as an open one; and who shall decide when such gentlemen differ? MELANCTHON.

INDIANA, Jan., 1847.

"ANTI-SECTARIAN SECTARIANISM.—Under this head a correspondent of the Christian Observer (London) offers a few salutary reflections, which we subjoin. We regard them as presenting most weighty considerations for those who, professing to believe the Scriptures, and in fact calling themselves Christians, stand aloof from all denominations, on account of what they call 'contention among the sects.'

"'There is a class of men and women, yet not a class, but persons enough to form a large one, who are always boasting of their anti-sectarian spirit, whilst they are the most consummate sectaries, only that their sect consists of but one member. They belong, they say, to no party; they do not unite with any body of Christians in works of charity and piety; they are here and there, and every where, as the fancy takes them; and this they call liberality; whereas their liberality consists in following their own predilections; worshipping self in a seductive form, as though 'they were the men, and wisdom should die with them.' In almost every locality, may one or more of these anti-sectarian sectaries be found; and if their numbers were greater they would cause the breaking up of all churches and all societies. Milton seems to have been one of these theological units. 'Whatever were his opinions,' says one of his biographers, 'no sect could boast of his countenance, for after leaving the church, he never joined in public worship with any of them.' It would have come to much the same as respects real union of heart and concurrence in action, if he had worshipped with all. The disciples of Christ ought to live in social sympathy; and to preserve this each should yield some of his own predilections when the sacrifice is not sinful, to the opinions and feelings of others. If, like Milton, we will unite ourselves with no class of Christians, till we find one which exactly embraces all our opinions, and concurs in all our prejudices, there may be communion of saints in heaven, but there will be none upon earth. The apologue of the bundle of sticks, applies to spiritual as well as secular communities, and either is deranged by one crooked billet which will not bind up with the rest.'"

* The title of that periodical is in my judgment σολοικισμόν; it is non-natural.

† Two short notices are quoted in the text. *E Duobus Unum.*

‡ New School Presbyterians are sometimes in favour. The last Synod of that *parcel* or *variety* held its sessions by request in a Congregational place of worship. Mr. Henry Ward Beecher was Moderator, and his brother Charles a member. They who read Western publications are well aware of the latitudinarianism of these gentlemen.

For the Churchman.

"HONOR, TO WHOM HONOR IS DUE."

Mr Editor,—Theodore Zuinger is not the author of the paraphrase of Psalm cxxii., which was published by HYMNUS in your last number. HYMNUS was probably misled by the note appended to Bishop Horne's Comment upon that Psalm; in which note may be found both the verses claimed for Zuinger, and the fine translation of them by Merrick. The true author is the celebrated George Buchanan, who made a Latin Paraphrase of the entire Book of Psalms, which he dedicated to his Royal and unfortunate Mistress, Mary Queen of Scots.

The Rev. Wm Beloe in his collection of anecdotes, states that "Buchanan's poetic paraphrase of the Psalms was first published in Paris, by the learned Henry Stephens, in the year 1565. This was twenty-three years before the death of Zuinger, and seventeen before the death of Buchanan."

In justice to Zuinger it should be said, that not he, but Melchior Adam claimed for him the authorship of the paraphrase in question. Adam was probably wholly unacquainted with Buchanan's work, and Zuinger may have only sought to adapt the original to the state of his own mind upon his death-bed. This he might very well have done without contemplating a plagiarism; and the verses being found after his death written in his own hand, may have led his friends to believe that he was the author. As he was a man of eminence, a Professor of Medicine in Basle, and known to have a devout mind, there was no intrinsic improbabilty in the supposition.

With your leave, Mr. Editor, I give you the original verses of the great Scottish scholar. I copy them from a London edition of his "Paraphrasis Psalmorum Davidis," published in 1775:

O lux candida, lux mihi
Laeti conscia nuntii:
Jam pleno stata tempora
Reddit circulus anno:

Jam festi revocant dies
Augustam Domini ad domum:
Jam sacri pedibus premam
Laetus limina templi.

Jam visam Solymae edita
Coelo culmina, et ædium
Moles nobilium, et sero
Augustam populo urbem:

Urbem, quam procul ultimis
Terrae finibus exciti,
Petunt Isacedae, ubi Deum
Placet more parentum:

Jussam coelitus oppidis
Urbem jus dare ceteris
Et sedem fore Davidis,
Cuncta in secula proli.

Mater nobilis urbium,
Semper te bona pax amet:
Et te semper amantibus
Cedant omnia recte.

Semper pax tua moenia
Colat; semper in ædibus
Tuis copia dextera
Larga munera fundat.

Dulcis Isacidum domus,
Te pax incola sospitet:
Sedes Numensis, omnia
Succedant tibi fauste.

There are some peculiar beauties in Zuinger's modification of these verses; and not the least of them is in the closing lines—

"Sola comitata Caritas—
Spes, Fidesque valete,"

which are formed upon St. Paul's, "Charity never faileth," charity is never to become obsolete; whereas Faith and Hope will have no place in the Church in glory! The poetry, however, does some violence to truth. It implies that death admits the Christian into the "Church in glory," whereas it is the Resurrection which does that. The Church will not be glorified, nor any portion of it until the Bridegroom's coming; and consequently, departed saints may, nay, *must*, exercise both faith and hope—"until that which is perfect shall have come."

There is another of Zuinger's alterations which has no beauty to hide its departure from the orthodoxy of the original. He changes "Cuncta in secula *proli*," into "Cuncta in sæcla *beati*"—and so makes prominent "David blessed through all ages," rather than his antitype, who came to sit upon "the Throne of his Father David, and to reign over the House of Jacob forever." This is very miserable. Buchanan's paraphrase expresses the Christian view of the Psalm, but Zuinger's that of the German Protestants. N.

Carlisle, Pa., January 20.

The greatness of Jehovah, whether we consider it as relating to His essence, or His works, is never to be fully comprehended by His saints, whose delight it is to contemplate "the breadth and length and depth and height," Ephesians iii. 18, the extent and duration of His being and His kingdom, the profundity of His counsels and the sublimity of His power and glory. These are the inexhaustible subjects of divine meditation transmitted from age to age. And as the greatness of God our Saviour hath no bounds, so His praises should have no end, nor should the voice of thanksgiving ever cease in the Church. As one generation drops it, another should take it up, and prolong the delightful strain, till the sun and moon shall withdraw their light, and the stars fall extinguished from their orbs.—*Bishop Horne.*

The actual constant consideration of God's presence would be the readiest way in the world to make sin to cease from among the children of men, and for men to approach to the blessed estate of the saints in heaven, who cannot sin, for they always walk in the presence, and behold the face of God.—*Bishop Taylor.*

EVERY man will insensibly contract the good or bad qualities of the company which he keeps, and should therefore be careful to keep such as will make him wiser and better, and fit him for the goodly fellowship of saints and angels.

For the Churchman.

REMINISCENCES OF FOREIGN TRAVEL.

NO. II.

Isle of Wight—Ryde—Ruins of Quarr Abby—Newport—Carisbrooke Castle—Charles I. of England.

It was a lovely morning in the last week of April, on which I left Portsmouth, after seeing what was interesting in that old-fashioned seaport town, and crossed the Solent Sea to the Isle of Wight. As we approached the island, the perfume wafted from its gardens and meadows was delicious.

We landed at Ryde—distant from Portsmouth about six miles. It is almost impossible to describe the beautiful objects that fix the attention of the stranger as he comes near the shore. Villas and cottages in every style of Gothic, Grecian, Swiss, and Tuscan Architecture—gardens and terraces and lawns, with the most beautiful shrubbery and evergreens—the graceful spires of the churches rising in the distance, and the fine old trees that adorn the country around it—all give to the town of Ryde, even from the water, the most picturesque and attractive appearance. But how is this appearance heightened as the traveller goes ashore by the magnificent pier extending 1,740 feet into the sea, and walks up the gentle declivity on which the town is built, and enters its wide and elegantly built streets! Let him then proceed about two miles along the shore and look at the villas and grounds which art and cultivation have rendered so enchanting—let him mark the scenery that is every where around him, the fine sea views, the extensive prospect, taking in the Hampshire Coast even to the Cathedral of Chichester, twenty miles distant across the water—let him gaze upon this panorama of calm and rural beauty, and he has a sight which I venture to say can scarcely be equalled.

I spent a few hours in Ryde and its vicinity, and saw among other objects the St. James's Chapel and its parochial school, the last proprietor and incumbent of which had been the Rev. R. W. Sibthorp. In this church he officiated until he conformed to the Church of Rome. The people spoke of him with much affection, as a man of great devotion and zeal. He has since returned to the communion of the Church of England, and was residing, when I was at Ryde, in the neighboring village of St. Helen's.

From Ryde I took a conveyance to Newport, situated in a valley, in the centre of the Island. This very ancient town is the capital of the Island. The extreme cultivation of the land; the hawthorn hedges in all their bloom on each side of its smooth roads; the fields so gay and smiling, with their lovely garniture of cowslips and primroses and daisies; the undulating scenery through which we passed, with sweet glimpses occasionally of the sea, and neat little cottages covered with vines and surrounded by their gardens filled with every variety of Spring flowers, and the rosy-cheeked children playing so merrily along the road; all this made our way delightful.

We saw, a short distance from Ryde in a lovely valley, the ruins of Quarr Abbey. This is one of the numerous ruins of Old Abbeys, which are scattered over the Island. Of those Religious Houses, Quarr Abbey is said to have been the most important and beautiful. It was of the Cistercian order, and was founded in the twelfth century by Baldwin, earl of Devon, and dedicated to St. Mary Magdalen. It covered an extent of nearly thirty acres, and was very munificently endowed. It took its name, it is said, from the extensive quarries in the neighborhood, which quarries furnished much of the stone used in building Winchester Cathedral. When this Cathedral was rebuilt and enlarged in the fourteenth century, by William of Wykeham, the Abbot of Quarr furnished the stone from these quarries, and conveyed it to the shore. After the dissolution of the monasteries this magnificent structure was demolished by *Ultra Protestant* hands, for the sake of the material with which it was built. A few walls covered with ivy, and a few broken arches, alone remain to tell of its former grandeur and beauty. The Founder and his son were both buried in the chapel, and many beautiful monuments were erected at various times in memory of distinguished persons who were interred within the Abbey walls.

I made this visit to Newport mainly for the purpose of seeing Carisbrooke Castle—a castle memorable for many events, but especially from its having been the fortress in which was confined A. D. 1647 that Royal MARTYR for the principles of the Church—CHARLES I. of England. No event in English history has affected me more than the murder, by a rebel Parliament of one so devout and conscientious and upright as that religious monarch, whose martyrdom the Church of England, with true wisdom and gratitude, annually commemorates. Ever since I learned to venerate and love "The good old Church of England," I have felt deeply at the remembrance of those days of fanaticism and peril in which Strafford and the sainted Laud, and the meek and faithful Charles Stuart, were sacrificed by men lawless and destitute of every moral and religious principle—by men who were little else than a curse to their country.

Full of such sympathies, I stood, on the day after I landed, in the main street of Portsmouth, where there is a bust of Charles I., and an inscription declaring on what day and year, after having encountered many dangers by sea and land, he landed beneath that arch. With the same emotion I stood a few days after my visit to Carisbrooke, in the yard of the Whitehall Palace, on the same spot where he suffered. Near it there is a bronze statue of his son James II., raised on a high pedestal, representing this monarch as looking down upon the place, and *pointing to the very spot.* While I thought, however, of his violent death, I thought too of his religious life, of the devotion and humility that were so conspicuous in his last hours, and of his glorious recompense.

It was within an hour of sunset when I reached Newport. The ruins of this once magnificent castle, about two miles from the town, on a commanding eminence, were visible for some distance. I at once set out on foot, along a charming road, to examine this singularly wonderful relic of former ages.

In Camden's Britannia, written nearly three hundred years ago, we have the following account—

"Carisbrooke, an old castle, in the very middle of the Island, (eminent in the *Saxon* times) and so called by a strange mingling of the name for Whitgarsburgh, from one Whitgar, a Saxon. It was in the last age magnificently rebuilt by the Governor. To the Castle belonged very many Knight's Fees; and for antiquity it exceeds all others in the Island, (being also frequently mentioned in our modern histories since the imprisonment of that Pious and Religious Prince, King Charles the First, in this castle.)

This was the first castle ruin that I had seen. I was amazed at its extent being nearly a mile in circumference, including the moat by which it was surrounded It stands upon a high hill, and commands the adjacent country for a great distance. A little way off, in the valley, is the picturesque village of Carisbrooke, with its beautiful Gothic Church. Before entering the Castle I walked around it and gathered some of the ivy that mantles its grey walls, and some of the wild flowers that were growing so luxuriantly on the terrace.

There seems to be but little doubt that a par of this Castle was built in Saxon times during the sixth century. The Keep, which rests upon a mound, and which is reached by a flight of seventy-two steps, is confidently asserted to have been a Hill fortress of that period. In the centre of this Keep there is a well, three hundred feet deep. After the Norman invasion, the Castle was enlarged by Fitz-Osborne, Earl of Hereford, to whom it was given by William the Conqueror. Additions were made to it in the reign of Henry I, and in that of Edward IV.; and in the time of Elizabeth it was still further enlarged;—an outer wall was added which enclosed a space of twenty acres, and the whole was protected by a deep Fosse. Within twenty years of the Conqueror's arrival it became the residence of the Lords of the Island. For a long time it has been regarded with the greatest interest as one of the most remarkable monuments of the Feudal times. Nothing can be more majestic and beautiful than its ruins. Placed on a hill circular in its form, it is seen from a great distance; and its noble gateway, and solid bastions, and massive towers, and lofty keep, and mouldering walls, all covered with ivy, strike the beholder with wonder and delight. What visions of the olden time does such an object call up before us! What thoughts of war and steel-clad Knights and revelry! From the summit of the hill there are some of the finest views of land and sea that can possibly be found.

As you enter the Court from the gate there are seen the ruins of the apartments in which Charles I. was imprisoned, and the window from which he tried to escape. It was in November, A. D. 1647, that he fled from Hampton Court on account of the conspiracies which had been formed against his life. He left late in the evening with his confidential servants, and having travelled all night, they found themselves at day-break in a small town in Hampshire. His mind had for some time been directed toward Scotland, or the Isle of Wight, as places of refuge.

The Governor of Carisbrooke Castle was at that time Col. Hammond, a nephew of the great and good Dr. Hammond, his Chaplain. Under these circumstances he expected a kind reception, and voluntarily placing himself under the Governor's protection, he went with him to the Castle, after an interview with him at Tichfield. The Governor, however, he soon found, was in the secret service of the Parliament, and a thorough partisan of the infamous Cromwell. He treated the king at first with respect, but he soon told him that he was his prisoner. This overwhelmed him with grief. His faithful friends formed several plans for his escape. He was at last persuaded to listen to their entreaties. Having forced his head and body through one of the bars of the window in the night, by the help of files and other means which had been conveyed to him, he was about to avail himself of the aid of those who were under the walls, ready to carry him safely away, when the noise disturbed the Governor. Charles immediately returned to his apartments, and entirely gave himself up to despair and melancholy. His treatment was now more severe than before, nor did he leave the Castle until the following year, when he was permitted to go to Newport under a promise of returning again to the Castle, for the purpose of a Conference with the Parliamentary Commissioners, sent there for that purpose. His time was spent in reading and devout meditation during this bitter confinement. In November, A. D. 1647, he was violently seized in the middle of the night by a party of soldiers, and carried to Hurst Castle, on the Coast of Hampshire;—thence he was taken to Windsor, and within a few weeks tried, and sentenced by a vile and rebellious faction to the ignominious death that he suffered.

Who that visits Carisbrooke can see that noble ruin, and think upon such an event as this without deep and painful emotion!

"Old Carisburke! thy power is gone
And thy sun for ever set;
But thy roofless halls and mouldering walls
In ruin are standing yet."

The Princess Elizabeth, who, with the Duke of Gloucester was confined in this Castle after their Father's execution, died and was buried within the walls.

On the day after my visit to Carisbrooke, I went to the old Grammar School, erected A. D. 1619, in which the Conference before alluded to was held.

I will now add a few particulars respecting the last hours of this holy monarch,.

When he was at St. James's Palace, after his sentence, preparing himself for his martyrdom, he told his kind and sympathizing friends, that the greatest service they could then render to him was to pray for him. He then sent for the Princess Elizabeth and the Duke of Gloucester, his youngest children, and for Dr. Juxon, the Bishop of London. The good Bishop wept bitterly when he saw him. "Let us have done with that my Lord," said he, "we have no time to think of that; I must prepare to appear before God, to whom in a short time I must render an account of myself. I hope to do it with calmness. Let us not speak of those wretches into whose hands I have fallen; they thirst for my blood; they shall have it; God's will be done! I give him thanks; I forgive them all sincerely, but let us say no more about them." The sight of his dear children affected him, and his last interview with them is extremely touching. He particularly desired the Princess to read Bishop Andrewe's Sermons, Hooker's Ecclesiastical Polity, and Laud's book against Fisher the Jesuit, that she might by them be strengthened in her attachment to the Church of England; and to convey his blessing to the rest of her brothers and sisters. He then especially charged her to tell her mother, (the devout and amiable Queene Henrietta Maria) how he loved her, and how she had been in his fondest remembrance during all his sorrows. He also told his children that he had forgiven his enemies. To the young Duke he said, "My dear child, they will soon cut off your father's head and make you a king, but do not be made a king while your brothers Charles and James live. They will cut off your brothers' heads and yours when they can; do not be made a king by them." "I will be torn in pieces first," said the Prince, as firmly as he could speak. The children sobbed aloud. He kissed them fervently and gave them his parting blessing. He then told the Bishop to take them away; as they were led out of the room he again caught them in his arms, and kissed them, and prayed for the divine blessing upon them,

He rose early on the morning of his execution, and prepared for the event. The Bishop came and read to him the Gospel for the day, which was a part of the narrative in S. Matthew of our Lord's Passion. After spending some time in silent prayer, they went to Whitehall Palace, where he received with the Bishop the Holy Eucharist. In the front of the Palace was the scaffold. "I have on my side," said he, as he stood upon it, "a good cause and a merciful God." "Yes," said the Bishop, "there is but one stage more, which, though turbulent and troublesome, is a very short one; it will carry you from Earth to Heaven." "I go," said he, "from a corruptible to an incorruptible crown, where no disturbance can take place." Having prayed and meditated, and raised his eyes to Heaven, he knelt down, and meekly laid his head upon the block.

Just after his death, that arch-fiend Oliver Cromwell who had signed with laughter and jesting, his death-warrant, went into the room where his corpse lay, and taking the head in his hands, remarked, that his constitution was a sound one, and that he would have had a long life. Two orders were issued in Parliament for his burial. The Duke of Richmond, the Marquis of Hertford, and others, went to Windsor Castle, and showed to the Governor the orders. The Governor refused to allow the Burial Service of the Church of England to be read by the Bishop, saying that he could not permit the use of what had been so solemnly abolished by the Parliament. The corpse was interred in a vault in the choir of St. George's Chapel, Windsor. On the coffin was the inscription—

CHARLES REX, 1648.

The Bishop and others stood by during this solemn scene in silence and weeping. This vault was accidentally discovered a few years ago in S. George's Chapel. Diligent search was made for it after the Restoration, by Charles II., who wished to pay due honor to his father's remains, but the coffin could not be found. Some excavations however being made in the Chapel on occasion, it is said, of the interment of the Duchess of Brunswick, the coffin, with the inscription on it, was found. It was opened in the presence of George IV., Sir Henry Halford, M. D., and others, by whom its identity was recognised. The head had been evidently dissevered by a powerful blow. When the cere-cloth was removed from the face, the features preserved entire, were seen and acknowledged as those of Charles I.

"As the troubles of Charles I.," says a living writer, "commenced from his attachment to the Church, so it was his resolute maintenance of his principles which eventually brought him to his death.—Dark was the day for England which saw the death of her most holy king. Deep were the sufferings which she thenceforth endured; nor is the stain of guilt yet washed out of her rebellious hands. Much cause have we with fear and trembling to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited on us or our posterity."

"I saw a royal form, with eye upraised,
Rising from furnace of affliction free,
And knew that brow of deep serenity,
Whereon, methought, a crown of glory burned,
With a calm smile, as if the death-cry turned
On his freed ear to seraph sounds on high!
Still in the guily place the hideous cry
Bark-d impotent. In quiet hope inurn'd
Was his poor fleshly mantle; bnt the breath
Of our bad world oe'r this unquiet stage
Flouts his best name, unpardon'd e'en in death.
And thus his holy shade on earth beneath
Still walks 'mid evil thoughts from age to age
Bearing the Cross—his Master's heritage:
But no unkindly word for evermore
Can reach his peace, or pass the eternal door."

In the next number I shall resume these notices of the Isle of Wight, and furnish some account of a visit to Arreton Church and the grave of the "Dairyman's Daughter."

New York, Jan. 23, 1847. J. D.

For the Churchman.

"It is stated in the pamphlet," (Mr. Shimeall's,) "page 23, on authority believed to be correct, that the Editor of the Churchman is allowed to occupy, rent free, *a house* belonging to the trust fund of Trinity," &c.

Rev. and Dear Sir,—Above is the first part of a note to a long communication in the last Protestant Churchman signed A LAY DELEGATE of ST. JUDE'S, which is very bitter and which is *to be continued*. The words "a house" are not italicised in the original; that is done here for the purpose of showing the point of this Article,—which is neither to deny that Trinity Church allows you the rent of a house, or to occupy one rent. free—nor that such allowance is made out of a trust-fund—that was never heard of—but to expose another instance of the gentlemans' habitual disregard of truth. THERE IS NO SUCH STATEMENT AT PAGE 23 OR ANYWHERE ELSE IN THE PAMPHLET. This will probably be called an accidental mistake—*Such mistakes occur remarkably often.* M. Y. N.

For the Churchman.

STEAMBOAT TENNESSEE, CUMBERLAND RIVER, January 12 1847.

To the Editor of the Churchman.—Rev. Sir, I have read your comments upon my late communication to your paper. I respectfully decline the discussion which you are pleased to offer. I am well satisfied, that it would result in nothing profitable or pleasant to either of us. Among those who think proper to take exceptions to my course, in the matters referred to, I shall be allowed to select with whom to discuss the questions they may raise. Your correspondents, "*Right*" and a "*deputy of many years*," have chosen to arraign my proceedings, and present me, in a light which I regard as unfair and unjust. If they deem the matters adverted to, of sufficient importance to deserve my notice, they have only to make themselves known to me, and so soon as I can finish the visitation upon which I have now entered, I promise, if health permits, a respectful reply to their communications.

Respectfully. JAS. H. OTEY.

For the Churchman.

PRIVATE ABSOLUTION.

Mr. Editor,—It is sometimes asked whether our Church allows private absolution. She distinctly admits the principle, as catholic and not popish, by enjoining such absolution in two cases.

By the last rubric in "The Communion of the Sick" the Church, in a certain case, allows of the administration of the Lords' Supper, *to one personally*. The absolution, therefore, is, of course, to be pronounced over him alone.

In the visitation of a prisoner under sentence of death, the priest, after hearing his confession, is to "declar eto him the pardoning mercy of God in the form which is used in the Communion Service;" that is, he is to administer to him absolution as the same is provided in the Eucharistic Office. REMISSION.

The believer hath comfort always. If temporal blessings be granted him, he accepteth them as shadows of those which are eternal. If they are denied, he remembereth that they are only shadows, and are therefore denied, that he may fix his thoughts and affections more firmly on the substance.—*Bishop Horne.*

Prayer and praise, which by grace are caused to ascend from our hearts to God, will certainly return in the benedictions of Heaven upon our souls and bodies, our persons and our families, our church and our country; like the vapors, which, exhaled by the warmth of the sun from the bowels of the earth, mount upwards into the air, and soon fall again in fruitful showers, causing the little hills to rejoice, and the valleys to laugh and sing.—*Bishop Horne.*

The pious Mr. Nicholas Farrer exhibited in the last century an instance of a protestant family in which a constant course of psalmody was appointed, and so strictly kept up that through the whole four and twenty hours of day and night, there was no portion of time when some of the members were not employed in performing that most pleasing part of duty and devotion.—*Bishop Horne.*

The Churchman.

NEW-YORK, SATURDAY, FEB. 6, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

We have for some time past heard vague rumors touching a certain prosecution pending in the Ecclesiastical Courts of Illinois against the Rev. William F. Walker. So far back as 1844, it was stated that Mr. Walker had been presented on charges affecting his moral and clerical character; but what precisely the charges were, or what was or was likely to be the result, were points on which we were left in the dark. Not a syllable on the subject, in all this time, had we heard directly or indirectly from Mr. Walker, until about a week or ten days since we received from him the published account of the whole proceedings. In all this time it is not strange that we should have had some unpleasant forebodings; not that our confidence in Mr. Walker's integrity was diminished, but because we feared that his open manners and ardent temperament had hurried him into some imprudencies. With the documents now before us we are happy to say that these fears have been entirely dispelled. The alleged charges against his moral and clerical character have vanished into air; and throughout the protracted and vexatious annoyances to which he has been subjected, he has manifested a degree of self-command and intellectual force which would have done honor to men of cooler temperament and more practised talents. We speak confidently, for our opinion is grounded not on a one-sided narrative, but upon the records of the Court and other accredited documents; which sufficiently show that Mr. Walker has proved himself more than equal to every emergency, and that vexations which would have broken down and ruined ninety-nine men out of a hundred, have only served to add lustre to his reputation.

The pamphlet before us opens with the proceedings of an Ecclesiastical Court, convened in Chicago in August, 1846, and thence carries the reader back, by a connected series of documents, to the commencement of the difficulties two years previous. To this pamphlet, which has been published in Chicago, we refer our readers for the correctness of our impressions and of the statements which we are about to make. For we purpose to do what Mr. Walker has not done; and that is, give a connected narrative of the whole proceedings in chronological order from the beginning, out of the materials which he has furnished to the public. Mr. Walker, it appears, has maintained an unbroken silence, in relation to his troubles, towards his friends in the East, lest he should seem to be seeking their sympathy and co-operation. We honor his motives, and are glad that we are now free to express our opinion of his conduct without the possibility of being exposed to the imputation of seeking to bias his course; the whole proceedings having been terminated by the verdict of the Court in August last.

Mr. Walker went to Chicago in the year 1843. Among others with whom he there became acquainted, soon after his settlement in his parish, was a Mr. A. C. Becker, "a German by birth, though quite at home in the English language, less than middle aged, active, ardent, apparently generous and ingenuous, intelligent, a professed admirer of the Church, though a communicant in the Lutheran connexion, zealous for the Church's interests and interested in all that pertained to them (as Lutheran offices were not then administered in Chicago,) of social pretensions, claiming to be Consul for the Autocrat of Russia, a gentleman in address, and in the enjoyment of comparatively full leisure." This gentleman, being soon on terms of intimate friendship with Mr. Walker, applied to be admitted to the communion. Mr. Walker referred him to the rubric, "There shall none be admitted to the communion, until such time as he be confirmed, or be ready and desirous to be confirmed;" and told him that he was bound to observe that law, and that agreeable as it might be to his feelings to comply with the proposal, duty forbade it. The proposal, however, being frequently renewed and urged with especial reference to the approaching festival of Christmas, Mr. Walker at length consented to address his Bishop on the subject and abide by his decision. He did so, and received from Bishop P. Chase the following—

My very dear Sir—I received your letter, and answer it by return of post, about admitting the Lutherans *pro tem.*

The subject has long occupied my mind; (for many such cases there are in these Western States; and I suppose also through the United States;) and I think ought to be decided on by general consultation of all the Bishops. If *I* were to decide on it, and require my clergy to conform to what *I* deem the right course; and, at the same time, a neighboring Bishop were to require a contrary course, it would be entirely schismatical—a thing which my soul abhorreth.

You must, I think, follow the dictates of your own conscience, on the case before you, and act on the rules of general charity. Perhaps when we meet in General Convention, (seeing it promises to afford such great subjects to set us on talking, and every one speaking his own sentiments,) some course may be agreed on by us all, in which the matter you mention may be put at rest.

The Bishop not opposing (but rather the contrary, as Mr. Becker thought,) and Mr. Becker still urging, Mr. Walker yielded, and consented that the applicant should be admitted to communion on Christmas day; and he was admitted. Gradually, however, but by proofs too plain to be resisted, the conviction was forced on Mr. Walker's mind that Becker was not the man which he had at first taken him to be; he was discovered to be profane and intemperate; and Mr. Walker informed him, in a private letter, that, without repentance and amendment of his evil habits, he could not be again admitted to the communion; adding at the same time that an appeal lay to the Ordinary. A copy of the letter to Mr. Becker was sent to the Bishop under cover of the following letter—

Rt. Rev. P. Chase, D. D.

My Dear Sir—I have this day repelled from the Holy Communion, A. C. Becker, in the manner and for the causes set forth in the following notice to him of his repulsion.

His profanity is notorious, his excess in drinking as much so, and the hurt done by him, by word and deed, to his neighbor, is not slight.

Should he appeal, particulars will be given.

Yours faithfully,

(Signed) W. F. WALKER.

Easter Even [April 6th,] 1844.

P. S. Mr. Becker is a Lutheran; one of those who, having never been confirmed in the Church, was by me admitted to be a partaker of the Holy Communion, for the time, in the exercise of the discretion for which your permission was given in the fall. For restoration, therefore, not only "repentance, amendment, and recompense," will be necessary, but he "must" also "be confirmed, or be ready and desirous to be confirmed.

Which elicited the following reply—

To the Rev. W. F. Walker:

My Dear Sir—I received your letter dated Easter Even, notifying me of your suspending from the Lord's table of Mr. Becker.

The same mail brought his appeal to the Bishop. This is to inform you that the trial of Mr. B., which you have mentioned to me, and which I request you to make out in regular form, with specifications and the evidences sustaining the same, will take place, if the Lord will, at the time of my next visit to Chicago, which will probably be within a month or six weeks from this.

With devout prayers that God may direct us in the way of truth and righteousness,

I am, dear sir,

Your faithful servant in the Lord,

PHILANDER CHASE.

18th April, 1844.

Supposing that the particulars had only to be given to the Bishop to satisfy him, and put the matter at rest. Mr. W. resolved to await the Bishop's arrival in Chicago, when he was surprised by the following—

To the Rev. W. F. Walker:

Dear Sir—At the instance of Mr. Becker, I have ordered a Court of Investigation to take place on the case of your charges against him. This Court, the Rev. Messrs. Kellogg, Bostwick, and Allanson, will at the same time and place mutually agreed on by Mr. Becker and yourself, meet in Chicago,

The papers will be in the hands of Mr. Kellogg.

You will be particular in all your specifications in proof of your charges. The rules of justice will be most strictly observed, and all will await the final decision of the Ordinary.

Your faithful servant in the Lord,

PHILANDER CHASE,

Jubilee, April 27, 1844.

In a letter of some length Mr. Walker recapitulates to the Bishop the leading features in Becker's case, pointing out very calmly and clearly the manifest objections to the course proposed, and expressing the hope that he might not be made a party to the trial of a man against whom he had preferred no charges. The objections, however, were by no means satisfactory to the Bishop, who again addresses his presbyter in a letter, of which the following is the conclusion:

You will, therefore, consider yourself as respectfully requested by the tenor of these presents, to attend at the Vestry Room of St. James' Church, on the 31st day of May, instant, at 10 o'clock in the morning, then and there to substantiate, by lawful evidence, in a court of inquiry which I have appointed, the charges you have made against the moral character of A. C. Becker, as contained in a letter, sent by you to me, dated "Easter Even, 1844."

This called out another letter from Mr. Walker, in which he again urges that he is not the accuser of Becker; that Becker, as being neither confirmed nor desirous to be confirmed, was not entitled to the communion; that he, Mr. W., had once administered it to him only in consequence of having the Bishop's consent to shield him from a canonical prosecution; that he now simply refused the privilege to one who had proved himself most unworthy of it, who could not receive it without scandal, and who had heaped profane and contemptuous epithets on the safeguards which the rubrics had thrown around it; that, under the circumstances, he would have been justified in withholding the privilege without assigning reasons; that for the reasons assigned he was much more justified in the course he had pursued; that he had assigned the reasons privately to Becker and the Bishop, and that their being made public was not his fault; and he concludes with the hope that the Bishop will appreciate the assurance of unfeigned regret with which he declines to take part in the proposed "court of inquiry."

At the time and place appointed "the court of inquiry" met, but Mr. Walker adhering to his resolution, its object was frustrated. This was at Chicago on May 31st, and the next day gave birth to the following rescript—

CHICAGO, June 1st, 1844.

At a meeting composed of the Rt. Rev. P. Chase and four of his Presbyters, the following question was put by the Bishop to each of his Presbyters, viz.: Do you think that the Rev. W. F. Walker, in refusing to appear at the time and place appointed, to make good his charges against A. C. Becker, has violated the spirit of his ordination vow?

The answer to this question was in the affirmative, by the following Presbyters—

E. B. KELLOGG,
WM. W. BOSTWICK,
WM. ALLANSON,
DUDLEY CHASE.

This document is addressed to the Bishop, here present.

E. B. KELLOGG,
Secretary of the meeting.

Unconscious of the intended fulmination, Mr. Walker called on the Bishop just after its preparation, when occurred the following scene—

The respondent had but just entered the room, when he was accosted by the Bishop, thus—"You, sir, are the man who has broken his ordination vows; and you are presented, sir—you are presented. There—read that,"—pointing to the above presentment! lying on the table. Then, shaking his hand, clenched, with startling emphasis in the respondent's face, he said, with an earnestness almost peculiar to himself, "You have got to come down, sir—you have got to come down!" The respondent took up the paper and read it; when the Bishop said to him, "When will you be ready for trial, sir?" The reply was, "At any time—on Monday next, if you please." But, after a moment's reflection, the answer was varied, thus—"I will take some time to consider my position, and will then communicate with you." After which, rising to leave, the respondent said, "Bishop, I suppose you will officiate for me part of the day to-morrow?" When, with an accustomed and peculiar emphasis, Bishop Chase said, "No, sir—I don't think I'll officiate for you at all; I regard you as *ipso facto* suspended, sir; the case is so clear."

What was Mr. Walker to do? On consulting the canons he found that the Bishop, though a party in the case, might be judge, and hence auguring no good from a trial, he yielded the point and consented (*reserving*, however, *his own view of the case*) to substantiate in "a court of inquiry" the causes which he had alleged for the expulsion of Mr. A. C. Becker. This was on the same day, Saturday, June 1st, on which the presentment was served on him, and on the following Monday he was waited on by the Rev. E. B. Kellogg for "specifications and charges;" the Bishop requiring these and also that Mr. Walker should appear by Counsel. Thus involved in a regular suit, Mr. Walker preferred three charges against Mr. Becker: 1. Profanity; 2. Excess in drinking; and 3. Hurt done to his neighbor by word and deed. The third specification (though not for lack of proof) was withdrawn; the decision of the Court, i. e. the Bishop, on the two former is so extraordinary that we give it entire—

On the first and 2d charges and specifications, the following is the opinion and decision of the Bishop. They are both sustained, in part, in POINT OF FACT. The accused, therefore, stands reproved and is hereby solemnly exhorted to repent and amend.

But in point of *moral turpitude*, the true intent of the Rubric authorizing a repulsion from the Holy Communion has not been fulfilled. It is as follows:

"If among those who come to be partakers of the Holy Communion the minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbors by word or deed, so that the congregation be thereby offended, he shall advertise him that he presume not to come to the Lord's Table untill he have openly declared himself to have truly repented and amended his former evil life, that the congregation may thereby be satisfied, and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose to do so as soon as he conveniently may."

This Rubric is founded on the Word of God, which is as follows, Matt. 18th c., 15, 16, 17, vs.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

Gal. 6: 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

The Canon of the Church refers to the Rubric, and the Rubric carries into effect the injunction of Holy Scriptures, and wherein the Rubric is silent as to the *method* of carrying the Scriptural injunctions into effect, it is the duty of the Bishop to judge whether the *intent* of the Rubric, as founded on Scripture, has been fulfilled or not.

In this case of the repulsion of Mr. Becker from the communion of St. James's Church, Chicago, the injunctions of the Rubric, as interpreted by the Word of God, have not been complied with. It was the duty of the Rev. Rector of St. Johns's Church to have admonished Mr. Becker before he repelled him from the communion, of the faults contained in his charge of being an excessive drinker. Instead of this, it appears, in evidence, that he was intimate with B. for some time, and drank "with him, one time, a glass of spirits," and at another, "in company with a third person, one bottle of Claret, and a half a quart bottle of Madeira or Sherry wine."

From this testimony, it appears that Mr. A. C. Becker has not been dealt with according to the true intent of the Rubric, which is to promote *penitence* in the *offender* as well as to remove *scandal* from the Church.

The Bishop, therefore, does *not* sustain the repulsion of Mr. A. C. Becker from the Holy Communion, by the Rev. Mr. Walker, but considers him a communicant admonished of his fault, and exhorted to repentance and a godly life.

PHIL. CHASE,
Bishop of the P. E. Chh. in Ill.

June 4th, '44, Chicago, Ill.

To the Rev. W. F. WALKER.

We have no wish to speak of this decision in the terms which it merits. The rubric is imperative—"the minister * * *shall* advertise," &c.; the person so advertised is proved and acknowledged to be a profane person and a drunkard; the minister does advertise him as the rubric requires; but because he does not do it in the method in which the Bishop judges (in one instance by the light of Scripture as he fancies, and in another perhaps by the light of the moon) that the rubric intended he should do it; in other words, because the minister, having done what the rubric requires, does not do something else which the rubric does not require; *therefore*, the profane person and drunkard himself, though excluded from the communion by the letter of the rubric, is divested of "moral turpitude," and adjudged to be qualified for the communion according to the spirit and "intent" of the rubric.

This decision bears date June 4, 1844; and on June 6th of the same year we find several persons assembled, in pursuance of the Bishop's instructions, to investigate charges against Mr. Walker submitted to their consideration by Becker, and a person by the name of Kinzie. Out of this meeting grew a presentment, Mr. Walker's copy of which was surreptitiously taken from him and sent to Bishop Chase, from whom he was unable to obtain it, though he sent for it in time for its insertion among the other documents which he has published. Fortunately, however, Mr. Walker was furnished with the minutes of the proceedings, out of which the presentment was framed. These he has published, and we gather from them that one or two members of a sewing society, disappointed in their attempts to rule the parish, had united their forces with Becker for the purpose of "ousting" their "Puseyite" rector, and getting another in his place more agreeable to themselves and their Bishop. What the charges were will sufficiently appear in the sequel; at present we must follow the presentment.

The presentment was served on Mr. Walker on June 10th, and a citation was prefixed to it, summoning him to appear in the basement of St. James's Church, Chicago, on the 8th of July then following, before a Court consisting of "the Bishop as Judge, and not less than three or more than six presbyters assessors with him;" said assessors to be selected by the accused out of a list of twelve, among whom one was the presenter, and two were members of the Bishop's family.

A man brought to trial without the privilege of being judged by his peers, with only one man for his judge, and that man Bishop Chase, had some little cause of alarm; and we are therefore not surprised to learn that Mr. Walker called on the Bishop, and requested that some neighboring bishop be desired to preside on the trial, as the canon allowed when the Bishop of the Diocese was a party concerned, and that the trial be postponed some two or three weeks to allow time for procuring counter testimony to impeach that of Becker. The request was in vain; the Bishop promised to be impartial, and Becker's testimony, it was said, might be set aside. Hereupon Mr. Walker was satisfied, and urged an immediate investigation, which at first the Bishop seemed disposed to favor, but soon after said to him, "You must, sir, enter into a recognizance for the costs of the trial before any thing further can be done!" It was in vain that Mr. Walker protested against the demand as novel and oppressive; the recognizance was insisted on, and the day of the trial postponed from the 8th to the 11th of July.

On the 11th of July Mr. Walker wrote to the Bishop, selecting the Rev. Joseph L. Darrow, the Rev. George P. Giddinge, and the Rev. James De Pui, to "sit as assessors with the Bishop" on the trial. To this an answer was received on the next day from the Bishop, stating that the assessors were poor, and that he (the Bishop) was "without means of support;" that more than $100 would be necessary to indemnify their loss; that only one half of this sum had been promised by the members of St. James's Church; and that unless this difficulty could be removed "I must of necessity be obliged to defer your trial till we all meet in Convention in Springfield."

Under date of Aug. 27th of the same year we find a letter from Messrs. Geo. Davis, S. J. Sherwood, John Brinckerhoff, and W. W. Saltonstall, withdrawing their names from the presentment on the ground that the postponement of the trial to an uncertain and distant period, had entirely frustrated the object and design of their acquiescence in the presentment; by "subjecting *him* to unmerited reproach, and *them* to the painful conviction that their own act (intended solely to afford him the occasion of exculpating himself) has been interpreted to his injury." They add:

In thus relieving themselves from the false position in which they have been placed relative to Mr. Walker, they deem it not less their duty than pleasure, to express their conviction of his innocence of moral wrong as alleged, and their full and cordial satisfaction with him as their rector. His steadfast devotion to the cause of his Master through trials, we believe, without a precedent, they have witnessed with pride and gratitude. His fitness and success are happily exemplified in the regard of a numerous, united, and attentive congregation, whose chief aim it now is, to enjoy his "labor of love" without "let or hindrance," assured that the welfare of the parish now under his charge, as well as that of the Church generally, will be greatly promoted by his zeal and talents.

In June of 1845 the Convention met at Chicago, but nothing was said of the presentment. Mr. Walker naturally inferred that the proceeding was at an end. In the spring, however, of 1846, some discontent arises in Mr. Walker's parish, and one of the parishioners who had before characterized the whole proceeding as a "malicious persecution," having become disaffected to his rector, writes to the bishop, and informs him that he and others would become responsible for the expenses of the trial; and that if Mr. W. was acquitted they were ready with new charges. This objection being removed, the Bishop writes to Mr. Walker as follows—

Jubilee College, April 23, 1846.

To the Rev. W. F. Walker, of Chicago.,

Dear Sir—Your trial, which I was compelled to postpone from the 15th day of July, 1844, till I should have a sufficient sum of money raised or pledged to bear the expenses thereof, is now appointed to take place at Galena, on the 18th day of June, 1846; the Court opening at 10 o'clock, A. M., in such building in that town as the Rector of Grace Church, or any of his friends, may designate and prepare for that purpose: the difficulty which occasioned the postponement as above named, having now for the first time been removed.

For this trial it is my duty solemnly to advise you to prepare, by confessing your faults or proving your innocence. Your faithful Pastor.

PHILANDER CHASE, Bp. of Illinois.

On the same date a commission was issued for a new presentment, which was made in the month of May following. Thus was Mr. Walker under two presentments at the same time; the trial under the former was appointed, as we have seen, to be at Galena on the 18th of Jnne, 1846, and that under the latter at the same place towards the end of the same month.

Mr Walker, with his Counsel, crossed the State, and was punctual in his attendance at the time and place appointed, but found neither Bishop nor Court to meet him. On the next day he received the following—

Galena, 19th of June, 1846.

Rev. W. F. Walker,

Rev. Sir—You are hereby notified that the Court for the trial of the case wherein you are defendant, against certain charges as specified in a presentment against you in the year of our Lord 1844, will open in the Protestant Episcopal Church, Galena, at half past (3) three o'clock (P. M.) this afternoon. Your friend and

Obedient servant in the Lord.

PHILANDER CHASE,
Bishop of the Prot. Epis. Church in Illinois.

It is here proper to remark that the Canon under which this presentment of 1844 had been made (Canon XIV of 1838 of Illinois) had been repealed in the year 1845, and a more equitable one substituted in its place. How this alteration in the Canon affected the proceedings of the Court will be seen by the following extract—

The Bishop took the chair as Court and judge! declared the Court open, and called on the respondent to plead to the "Indictment," which, however, was not read. Thereupon the respondent rose, and begged to introduce J. A. McDougal, Esq., Attorney General of the State, his Counsel, through whom he would answer, so far as it might be proper for him to make answer in the case. The Bishop replied that the Counsel offered would be received, if qualified according to the Canon; and called for the reading of the Canon on that subject. Whereupon "J. T. Worthington, Counsel for presenters," read Sect. 4 of Canon XIV. of 1838, (page 46,) and remarked that the law of 1838, being that under which the Presentment was made, was that by which the case was to be tried. "The Court being informed that Gen. McDougal is not a communing member of the Church, he was not received as Counsel."

The respondent made answer that there was now no such law in force as that which had been read; that Canon XIV. of 1838 was unqualifiedly repealed by Sect. 13 of Canon I. of 1845, (page 6;) and that in the Canon under which alone any trial might be had, there was no restriction whatever on the subject of Counsel, except that the presenters should not appear by Counsel unless the defendant should exercise that privilege. (Sect. 11, page 6.) Moreover, that he had been taken by surprise by the question thus raised, for that he had been assured by the Counsellors for the presenters in Chicago, neither of whom were communicants in the Church, that the holding of a Court under the Canon of 1838 was not contemplated; that the Bishop had given his sanction to this view by the statement above given, that "under the new Canon he was not required to be present at either of Mr. Walker's trials; that thus assured, he had induced Counsel to accompany him all the way from Chicago, at a great sacrifice to his Counsel of time and money; that the point made was of real importance, and, if maintained, would deprive him of a just and canonical right, and leave him dependaat on his own efforts, which, not having been contemplated, he was not prepared for. He, therefore, asked that the question thus raised be treated as an independent preliminary question, not as a part of the case, and that he be permitted to be heard in respect to it by Counsel; and, at the same time, suggested that even Sect. 4. of Canon XIV. of 1838, need not of necessity be interpreted so rigidly as it had been; that it was intended to render the reception of Counsel, qualified in a certain way, obligatory on the Court, but not to prevent the reception of Counsel without such qualification, should the Court so please; deeming the clause as intended for the protection of the Court simply, and therefore within its discretion.

During, and before the conclusion of, the argument by the respondent, the "Judge" decided against him. Upon which the respondent observed that the decision having been made while he was arguing the point, further argument seemed to be unnecessary.

The Counsel for the presenters replied as before; and stated that the privilege asked could not be granted, though he would not take the respondent by surprise. He would be in favor, therefore, of giving time to prepare for his own defence.

The respondent said this would be necessary, in case the decision of the Bishop already given was maintained; and that he believed he should be able to satisfy "the Court" that his view of Canon XIV. of 1838 was just and true, from usage in civil courts, and from the practice in civil legislatures—law-interpreters, and law-makers.

To this "the Court" replied—"This Court is a Court of equity, and will not regard the technical rules of Canon or Statute law; these, therefore, will be submitted in vain; rules of equity alone will govern this Court. I hope Mr. W. will not introduce any such matters; it will not be so well for him thus to meet the case; he should meet the case otherwise; and I hope he will prove himself clear of the charges. I intend to decide impartially."

The Court then said the jury would not be called till the next day. "Thereon he gave Mr. W. time, till 10 o'clock, A. M., of June 20th, 1846.

"The Court then," at 5 o'clock, P. M., "adjourned to meet in the same place at 10 o'clock, A. M., of June 20, 1846."

The next morning the Court met, and Mr. Walker, though taken by surprise, made an exceedingly able argument against the jurisdiction of "the Court." Mr. Worthington, the counsel of the presenters, replied, and the Bishop with due solemnity decided, "The Court is in existence. So far as this case is concerned, I declare it in existence, and demand assessors." Mr. Walker asked that a protest which he had prepared, embracing substantially his argument against the jurisdiction of the Court, might go on file. To this request the counsel of the prosecution acceded; but "the Court" decided that "so much of it as is proper" should go on file, that it would read over the protest and reject whatever was irrelevant. Under this restriction Mr. Walker concluded to retain his protest, and in this state of things the Court was postponed on June 20th, at Galena, to meet on August 24th at Chicago. At Chicago, August 22d, the Bishop writes to Mr. Walker for the protest "which you filed by permission in Court at Galena, June last, against my decision." Mr. Walker replies to the effect that the limitation under which the protest was allowed to go on file had defeated its object; that in fact the request to let the protest go on file had been denied, and something else granted in its stead; that he had therefore retained the protest, considering it as his private paper: that he had no copy nor time to make one; but that if the bishop desired a copy, and could cause it to be made he would allow the use of it for that purpose. The following is the answer—

Chicago, Ill, Bishop's Chamber, Aug. 24, 1846.

Rev. W F. Walker,—Your letter of the 22d inst., in reply to my requisition of the same day, that you should forthwith return to me the Protest filed by you in court at Galena, in June last, was received and duly considered.

On further reflection, my opinion is unchanged. I insist that the Protest became, by filing at your request, one of the records of the court, and now belongs to this court.

Therefore, I now issue this my positive command, that you return the said paper to me this day by 3 o'clock P. M. Signed,

PHIL. CHASE, Bp.,
and Judge of the Ecclesiastical Court,

On the morning of the same day, Aug. 24th, about half past 9 o'clock, Mr. Walker is informed that the Court was to open at 10 o'clock in Trinity Church. Astonished that the Church of which he was rector should have been designated without application to the rector, wardens, or vestrymen of the parish, Mr. W replied that neither himself nor the officers of the Church would consent to its being thus taken possession of; and learning very soon after that the Court had assembled in the basement of St. James's, he repairs thither without delay, when a scene occurred the most curious that any court, ecclesiastical or civil, ever exhibited. The reader will ask no apology for the length of the following extract—

Prayer by Bishop Chase. J. V. Smith was then appointed Clerk; upon which the Bishop called for the minutes and record of the Court at Galena.

Mr. Worthington moved an amendment as to the time that the second Court was to be held, to wit: "That the trial on the 2d presentment held immediately after the conclusion of the trial on the 1st presentment."

The amendment was ordered.

The Bishop then informed the assessors that, according to Canon, every thing had been done to bring on the trial legally. "I am authorized," said he, "to appoint time and place. I appointed the time, to-day; and Trinity Church the place. I went there, and found the Church shut. I wrote an adjournment to St. James' Church immediately.

I declare, therefore, that this Court is regularly open for the trial aforesaid.

(*To the Clerk.*) Let the names of the assessors be called.

Clerk called G P. Giddinge, James De Pui, Joseph L. Darrow: each answered, and the Bishop declared "all present."

Mr. Worthington.—I ask that the Defendant be called by the Clerk.

The Bishop.—Let Defendant be called.

Clerk.—The Rev. W. F. Walker.

Mr. Walker.—Present.

Mr. Worthington.—About a paper that was filed at Galena by Mr. Walker. I made application for it to Mr. W. there soon after. I wished it, to prepare an answer. I now ask to file and read an answer.

Mr. Walker.—I move that the proceedings at Galena be read.

The Bishop.—I wrote a note to Mr. W. I ask to have his reply read.

Mr. Walker.—I renew my motion relative to the reading of the proceedings at Galena.

The Bishop.—To whom belongs our records on file?

Mr. Giddinge.—Are our consultations to be public or private.

The Bishop.—We had better hear what I want to have known. I have made application for a paper, and been denied. Let the letters be read.

Mr. Giddinge.—If the Court were properly constituted, the paper in question [the protest] would belong to the Court.

Mr. Worthington.—This question is to be decided by the Judge alone. Let the Bishop decide. This is not a question for the jury. I consider the desire of the Bishop correct. The paper filed at Galena is part of the record.

Mr. Walker.—I object to the reading of letters here; they are private letters.

The Bishop.—Let the letters be read.

Mr. Worthington.—They are official letters. (There were here read the first two of the last three letters given above; the letter from the Bishop to Mr. W., and his reply; also a copy of Mr. Worthington's application to Mr. W. at Galena for his protest.)

The Bishop.—I addressed Mr. W. again on the subject; has it been served on him?

Mr. Worthington.—It has.

The Bishop.—Here is a paper which I request to be read.

(Here was read the above *quasi* Chancery order.)

Mr. Walker.—I deny that the protest was ever filed. Here is the paper; there is no mark of its having been filed upon it. My Counsel, General McDougal, who was present in Galena, knows that the protest never went into the hands of "the Court;" that it was always in my power alone.

Mr. Worthington.—I will read the record.

Mr. Walker.—I propose to read a report of what took place, made by Mr. Hempstead.

Mr. Worthington.—I object.

The Bishop.—Let it not be read.

Mr. Walker.—I appeal to the assessors.

Mr. Darrow.—I hope the record will be read.

The Bishop.—Let it be read.

Mr. Worthington then read the record of the proceedings at Galena.

The Bishop.—Let the protest be filed.

Mr. Worthington.—Let it be filed as in June.

Mr. Walker.—Let facts be given. If it may be filed entire, I offer it to be filed to-day. I have no objection to its being possessed by others, provided I have a copy of it. On the condition that a copy of it be made for me, I will allow it to go on file.

The Bishop.—Let it be filed as in August.

Mr. Walker.—I now apppeal to the assessors as to whether I can be tried under the Canon of 1838; begging leave to read my protest against the jurisdiction of this Court. (*The protest was here read.*) I now give up the protest, on condition that it be copied, and the original or a copy returned to me.

The Bishop. Let it be copied as requested, Mr. Clerk.

Mr. Walker.—I ask to read the Canons of 1838 and 1845.

The Assessors.—It is not necessary.

Mr. Walker here read a letter from a distinguished jurist, sustaining his views against the jurisdiction of the Court, the author of which he declined to name.

Mr. Worthington.—Let the name be known.

The Bishop.—The name must be known. It is one of the Standing Committee; and there is no man whose advice I would take quicker. The Court will make the name known; and shame to him who would conceal it; it is Judge Treat. Let us have no attempts at concealment. The paper belongs to the Court until a copy be made, and then returned to Mr. Walker.

Mr. Worthington then commenced speaking professedly in reply to the protest of Mr. Walker.

The Bishop.—(*To Mr. Walker.*)—Mr. Walker, let there be no whispering; we attended to you while you were speaking.

Mr. Walker.—I was merely seeking to know what the gentleman is speaking to.

Mr. Worthington.—I will speak plainly enough for the gentleman to understand me. (He then made some remarks, and read his reply to Mr. W.'s protest; taking the ground that the Bishop's right to judge and determine this case is divine, inherent in his office, and that he cannot be divested of it by Convention, nor restricted in its exercise; that the Canon purporting to do this would be, for that reason, null.)

Mr. Walker.—Am I permitted to be heard?

The Bishop.—Certainly, sir.

Mr. Walker then replied to Mr. Worthington, stating that, high Churchman as he was, he felt himself unable to reach even the first round of the ladder at the top of which the gentleman had rested Episcopal judicial prerogative; that he had been taught to regard Canons as obligatory on Bishops as well as Presbyters and Deacons; that he believed the Episcopacy to be one thing, and Episcopal government another thing; that these might and did exist separately, though in our Church they are united; that the Bishop received all his official power under conditions; that the Ordinal, the Rubrics, and the Canons settle those conditions, and limit his prerogatives, so that by them he is circumscribed and limited in their exercise; that in this case the law was clear, by which the Bishop was without jurisdiction as a Court to hear and determine it; that the Bishop is not above law, but is himself amenable to it, and therefore is bound to observe it.

Mr. Walker then cited the Bishop's letter, intimating that he should not try this case.

Mr. Worthington—The Bishop does not say in his letter that he has no right to sit. The Bishop has no right to sit. The Bishop has not said that his authority is cut off. He can no more cut off his authority as Judge, than he can his authority to ordain.

Mr. Walker—Let me have the decision of the Court.

Mr. Worthington—There was a decision at Galena.

Bishop—Who has ever heard that I have asserted the high prerogatives that have been the subject of declamation here to-day?

Mr. Worthington—It is decided, I believe, that the trial is to be held under the Canon of 1838.

The Bishop—Certainly, as long as I am alive.

Mr. Giddinge—I wish to understand whether the Bishop is to decide that question. If so, I must decline serving as an assessor, believing it to be uncanonical.

The Bishop—No, no; nothing is decided; time is given for consultation.

The Court is adjourned till four o'clock, P. M.

At 4 o'clock, P. M., present as in the morning.

The Bishop—I declare the Court now open.

Mr. Giddinge—I understand that the decision has been given that the trial is to be under the Canon law of 1838?

The Bishop—It has been given, at Galena.

Mr. Giddinge—I am bound to object to a decision upon that subject independent of the assessors. I am satisfied that the assessors constitute a part of the Court. The Bishop is not the Court. I consider the proceedings under the Canon of 1838 uncanonical. I had an opinion in writing on the subject, which I had intended to submit. I had hoped to have an opportunity for private conference on this subject, when my views might have been presented, and have avoided this public dissent. I must positively and without reserve decline sitting upon this trial, whatever may be the consequences to myself, unless the respondent prefer a trial under the Canon of 1838.

The Bishop—You are not forced. I have waited for you. Did you want me to come for you? I am very happy to see you at all times.

Mr. Giddinge—I am bound to take this course.

The Bishop—Your opinion, sir, is respected.

Mr. Giddinge,—(*Taking his hat.*)—I must take leave of this Court.

The Bishop—Yes, sir, you are excused.

(*To the other Assessors.*)—The majority of the Court can now proceed.

Mr. Darrow—I am sorry to say that I am of the same opinion, (at the same time rising and taking his hat.)

The Bishop—Do you speak for yourself alone, sir?

Mr. Darrow—I have heard Mr. De Pui say the same.

Mr. De Pui, (rising and taking his hat.)—I am, sir, of the same opinion.

The Bishop—Very well, sir.

Upon this, the last two named assessors followed Mr. Giddinge, and left the Bishop sitting alone.

The Bishop, (*as if in amazement*—Well! well! this is a new era in the history of the Church. I have no desire I regret it on account of the gentleman; I regret it on account of Mr. Walker. There are things on record against him of a criminal nature. I must now desist. I should have been pleased had the assessors seen fit to have gone on.

Whether the arguments brought forward by counsel for the prosecution have weight or not, I know not; they are mine.

I would have been the first——God forgive me, if I have done wrong.

The counsel have nothing to say, of course.

It only remains that I order a *nolle prosequi* to be entered in this case, when the good people present shall have joined me in prayer, for forgiveness wherein we have done wrong.

Let us pray. (*Here was a prayer.*)

I order that a *nolle prosequi* be entered, Mr. Clerk. You will deliver all papers in this case to me.

[To be continued.]

We learn from the Church Times that the Rector of St. Andrew's Church, Baltimore, is summoned to an Ecclesiastical trial for his late conduct towards his Bishop. Under these circumstances we of course reserve the remarks which we had intended to offer on the correspondence.

THE SOLDIER;—HIS DUTIES AND HIS MORAL PERILS. *A Sermon by J. V. Van Ingen, D. D.* Rochester, 8vo., pp. 36.

The existing state of our foreign relations renders the topics handled in this discourse important and interesting. This fact, as well as the moderation and excellent temper which it displays, has prompted us to present a portion of it to our readers. It was preached in St. Paul's Church, Rochester, on the evening of the 29th of last November, before two military companies, "The Union Grays" and "The City Cadets," and has been published at their request.

The opening of the discourse is as follows—

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.—St. Luke iii. 14.

"Arms and a Hero," sang a Heathen Poet in the palmy days of Roman greatness. "Arms and a Hero," was the prelude with which he solicited attention, and wooed a world-wide auditory, vindicating at the same time his own patriotism. To do him justice, he sang too of Filial Veneration; and painted a good son in the garb even of a mailed captain,—a good son, and a fond father;—and linked in the changeful fabric of his Epic thoughts of the close brotherhood which most adorns true manhood, of reverence for kindred and allies, and a memory hung around with the pictures of the good and great departed, and of their deeds. Yes, and interwove the unseen with the seen in the recognition of a Heavenly care for human welfare, and a Heavenly oversight and guidance and compensation in respect to human life. Still his gods are bristling with the attributes of warriors, and swayed and swollen with the passions of human discord. Even of Heaven, what he tells us begins like his earthly narrative, with "Arms and a Hero."

The Kingdom of Heaven—the Prince of Peace—Heaven-protected innocence unarmed—God among men in the character of a little child—empire won by fidelity in suffering,—and the Divine achievements of meekness and fortitude—the victories of submission—the campaigns of martyrdom—kindness drowning-out oppression,—and rest and a home in Heaven!—such are the Heaven-taught themes of the more favored Christian teacher as he meets the auditories which God sends him, or broad-casts "the seed" beside all waters.

Strange accents these, my friends, in such a presence—strange accents any where, even could they greet our ears from the meekest *human* lips, fitting an Angel's utterance alone. Strange waters these, to be poured from the turbid fountain of man's fleshly heart. "Peace on earth, good-will to men of good!" May God enable me to cherish ever their *true* spirit—to breathe it into these instructions and to foster it in others. I say their *true* spirit; for even the spirit of true peace has its *semblances*, with which men the best disposed make illusions for themselves, and beguile others. Peace is of God, and how does God give peace? Peace is the child of Mercy, but trained and nurtured in the school of Justice and of Truth. Its mission, where God sends it, is indeed the mission of mercy, of true charity, but countersigned, if it be genuine, by the hand and stamped with the signet of right and justice. Behold that infant in the manger of Bethlehem—that Prince in swathing bands—child of a virgin mother—emblem of innocence, of beauty and of heaven! But mark upon his brow the signet of God's righteousness,—his dedication to the cross and to the grave—to be reproduced upon the brows of his true followers—the sword to pierce the heart of that maiden and for-ever-blessed mother;—and when the achievements of submission are beginning, and the trophies of victorious suffering are seen to gather—then behold the tears which bedew the soil of doomed Jerusalem. That soil ere forty years are past to be wet with the blood of the avenging sword of that same weeper!—A Weeping Avenger!—Strange paradox; involving the profound mystery yet *unopened*, of evil introduced into the realms of Almighty Goodness,—A good God and a warring Universe!—and lying at the bottom of the Doctrine of the Cross, in which *we* can see (for God has shown us) how Peace opens her arms and lavishes her blessed favors only at the bidding of God's love and justice. Mercy and Truth meet together at the Cross, Righteousness and Peace there kiss each other.

Dr. Van Ingen next notices a certain set of sentiments on the unlawfulness of War, at the present day, in some quarters, most earnestly cherished and querulously reiterated. The advocates of Peace, those who take their cue from the Peace Society,* may well consider the following passage on their favorite scheme of a Congress of nations, should these remarks or the Sermon itself meet their eye—

It is declared, absolutely, that war is unlawful; and when, with the glad hope that the honest and earnest men—(for to none others are we bound to listen)—who have told us so, will tell the *soldier* what to do, we ask how to avoid the dire necessity of war, we are pointed to an established mediation. We reply, that there is such a thing as meddling with strife that belongs not to the meddler. That *unsolicited* mediation works ill and savors ill, in the relations of individuals. Why should it have a better hope or odor in the relations of Empires?—Blessed, indeed, are the PEACE-MAKERS,—God's own children!—but even peace-makers, if they would prosper, must have principles to guide them. Well:—they would give us principles, and institute a Congress of appeal, a high court of nations; whose office it should be, by fixed and settled rules, to adjudicate all quarrels.

It is indeed a captivating, nay an august picture which they give us, The concentrated majesty of all existing human governments, and their concentrated wisdom and justice. But it is also their concentrated *power*: a purely human league mighty for good, but as men are now ominous of overshadowing and crushing tyranny. Its decisions must be without appeal, for an appeal to the sword from its decisions would but mark the appellant as an outlaw, a target for every arrow.

My friends, the visions of prophecy, the record of which has been read in your ears to night,—the visions of holy prophecy, spur us to all prayer and effort, to work towards the time, when, by the Church of God the love of quarrel in individual bosoms shall be controlled or extinguished,—when nations shall hail each other brethren by the tie of holy brotherhood in Christ,—and under His gentle sway, men "shall not learn war any more;"—when even the strife of tongues shall cease. But I may say it,—for I believe it, and therefore should not fear to say it,—the world has seen no more fearful despotism, than would be born of such a Congress. We talk of the thunders of the Vatican,—but wo,—in thunders of self-justifying vengeance,—wo to the feeble nation that should stand up for its dearest liberties, in the face of the combined public opinion which such a Congress might generate, then justify and back with its authority. Men must be better first. Till then,—(where the voluntary selection of mediators is declined,)—to quote the language of a generous lover of his kind, though war be "a calamity made for tears and wringing of hands," "God hath ordained no umpire but the sword, as a *last resort* in nations' quarrels, no decision of the right but the battles!"

The remarks which follow, on the squeamish honor of suffering and punishment, which infects so widely and vitally much of modern speculative ethics, are just in themselves, though from the limits of the discourse merely indicative of what might be said in exposition of that unmanly school. Leaving this we pass on to another point—

A third theory is that which, in its just effects, constitutes each individual in the body politic the sole arbiter of his own conduct not only, but the lawful judge of all the acts of all his rulers. Not as to freedom of inward conviction—*that* no human power can reach—but as to the regulation of his action by the commands of persons in authority.

Its fallacy lies in the neglect of the doctrine that the centres of responsibility, as regards the members of every society, *are distributed by fixed rules*. It is for the atoms which make up our globe to cleave to its centre;—it is for the mass itself which they compose to run its course in the orbit to which other forces bind it,—it is for the centre of the system to emit its proper attractions and repulsions, and move on, with its dependencies, in a career guided by influences from more distant centres.

So,—in a degree which justifies the assertion of our analogy,—has God ordained,—in entire consistency with the noble prerogative of proper individual accountability,—that each man's sphere of responsibility shall be limited by just bounds, beyond which he shall neither be held accountable for what is done upon others' responsibility, nor allowed to interfere. To ascertain these limits, and the rules which indicate them, is necessary wisdom to us all; to observe them strictly, is the ripest fruit. To aid you and others, my friends, in the task, is the specific object of this discourse: may I not say, that such an *aim* is, under the circumstances, an observance of the maxim just announced. Of the justice or injustice, or expediency of a war, set on foot by lawful rulers, you and I, my friends, as individual citizens, and subject to authority, are neither called nor allowed to pronounce an authoritative judgment;—however, we may hold or utter and defend opinions, or cast a vote where law shall call us to do that; or in the discharge of the functions of a heaven-appointed office, seek humbly to instruct the conscience both of ruler and subject. The trust of an authoritative decision God has reposed in other bosoms. If it be granted that war is ever lawful, then—that question settled—to wage war when proclaimed by the rulers of his country, is lawful to the soldier; and for the grounds and issues of the resort to it, the rulers of the land, not he, must answer.

I should be glad to dwell upon this theme at large—the limitations of human responsibility—a doctrine to which the Apostle points in teaching that we "study to be quiet, and to do OUR OWN business,"—and which serves as the great regulator of all the activities of the Universe, the source and safeguard of all order. But I content myself with a reference or two, to what is, here at least. the highest authority. "Render," says the Prince of all the kings of the earth,—"Render unto Cæsar the things which are Cæsar's." And St. Paul, interpreting, refers the *substance* of human authority in governments to God, when he says, "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." And so St. Peter, referring to the varying *forms* under which the power of government may be wielded,—"Submit yourselves to every ordinance of man, for the Lord's sake;"—and he specifies with regard to both the supreme Executive and the subordinate rulers through all the gradations of office. Surely there is such a duty enjoined by the Gospel as obedience in Subjects to their lawful Rulers, and the Agent's devolving responsibility upon his Principal!

With a pointed and faithful application of each of the three sacred counsels given in the text, the sermon concludes. We feel sure that its influence on those for whose sake it was produced must have been deep, and we hope it will be lasting. In another point of view also may its author be congratulated, for he has produced in a brief compass, a calm, Christian, and persuasive reply to a class of moralists whose teachings would go far towards undermining the fundamental obligation of obedience. So far as this is the tendency of any school of writers, we must be glad of every successful exposition which is made of them, though far from attributing to themselves any other than the best intentions. We will indulge the hope that such anticipations as the following extract (Appendix C) contains may not be unfulfilled—

The essays and occasional pieces which have been discussed or advocated, in our own day, principles and plans looking to the suppression of bloody wars, (for war may exist with all its malignity, where there is no blood shed,) breathe, in general,† a calming and elevating influence into the soul of the reader. (It is with a sentiment of gratitude that I here name Sumner, of Boston.) They contribute thus—whatever view be held of the merits of the main question discussed—to supply elements of sympathy between minds accidentally separated; and, may we not hope, to link them in a widening circle;—a tendency which would seem to indicate the necessary herald of wished-for Christian concord—not fierce discussion, but the common meditation of great thoughts for human welfare, and common plans of holy activity for the great common end—true Brotherhood in Christ. Each of us is tempted, meanwhile, to advocate *our* special plans—all are impatient to see results in *our* day. This is the rock on which many split, forgetting that the EVERLASTING WORKER, must also be the Planner, and we the wistful searchers for His models, ambitious only of taskwork under Him. While we tremble, therefore, lest we should substitute man's plans for God's, let us hail the omen that men with common objects are *looking out* for plans. If we do but live out, all of us, what we have or can get of truth, earnestly, teachably God will guide results.

Dr. Van Ingen all along refrains from considering the question of the present Mexican war. It is not with him an open question,—he has no call to pronounce any thing with regard to it,—it is not a question which he had before him at all. Those who expect to find in it discussions, or even allusions of this nature, will be disappointed. We desire to imitate him in this particular.

With one closing extract our notice of this sermon shall end—

It is a very noticeable fact, that the Liturgy of the Episcopal Church in the United States, does not, like some earlier ones, assume that the enemies of the country are God's enemies, and avoids therefore all imprecation of vengeance on them. Undoubtedly the relations of America with the Mother Country, and of our Church with the Church of England, had a strong influence upon the minds of the compilers of our Liturgy guiding to this result. While we are taught to pray, therefore, in a spirit of commanded loyalty for God's defence in our Country's behalf—without judging of the nature of her quarrel—still a calm and modest reference of all to God's unerring guidance, and an humble petition for His protection and for grace to serve Him as we ought, is the substance of the prayers we offer "in a time of war." "That it may please God to give to all nations unity, peace and concord"—is the constant aspiration of our Church's Litany;—and should be the devout wish of every Christian heart.

* The latest outbreak of this spirit (which we will not deny has sprung in great part from amiable feelings, and has been countenanced by men of pure intentions,) is to be found in the Christian World of the 9th inst.—A "Public Testimony against the Mexican War," signed by 130 persons, male and female, members of "The Church of the Disciples," an Unitarian congregation in Boston, is there given in full. The protesters, "believing this war to be unjust and inhuman," absolve themselves "before God and the Christian world of all participation in or approval of this deed of violence," &c. As was to be expected, this demonstration has not wanted admirers.

† There are painful exceptions; reminding one, instructively and impressively, that in individuals as in nations the spirit of Diotrephes is *the great* foe of kindly brotherhood. One of these writers holds up the Church, (though he is a member of it,) to scorn, for acts for which the individuals exhibited by his reproaches are alone responsible,—siding, (surely in an irreverent and unfilial spirit,—I question if I be not bound to say in a tone which in its tendencies at least is parricidal,) with the enemies of that Institution, which, in essence as in form, has been, with all the imperfections of its fallible administrators, the *sanctuary of human hopes*, and *is to be*, when imperfection shall have ceased to mark societies of men!

The following extract is from the last Episcopal Recorder!!!

"The writer would now ask, with a deep and solemn feeling of the importance of the question, and in the spirit, he humbly trusts, of a true charity, is the gospel always faithfully preached in our pulpits? There can be no difficulty in this question to any really *honest mind*. The gospel is so plain that the "wayfaring man though a fool need not err therein." Let each member, then, of our *troubled* Church, put his hand on his heart and say, as in the presence of Almighty God, whether the gospel, as presented in the Scriptural lessons and breathed in the Liturgy, is set forth in the sermons which he usually hears, or whether the *Pulpit* and the *reading desk* are not too often sadly at variance?" There can be little doubt of this, when the doctrinal views of the Recorder and such like editors or Ministers are preached.

DIOCESE OF CHICHESTER, ENGLAND.—An ordination was held at the Cathedral of Chichester, by the Bishop of this Diocese, on the 4th Sunday in Advent, at which nine candidates were admitted to Deacon's orders, and seven to Priest's. Among the former, we notice with no little interest, the name of Charles Edward Douglass, of Trinity College, Cambridge, son of the ex-President of Kenyon College, Ohio; and we may add, for the gratification of the numerous friends of this young gentleman in America, that he is now established at Brighton, as Curate to the Rev. W. S. Wagner, Vicar of Brighton.

AMERICAN LITERATURE ABROAD.—We perceive among the English news in Wiley & Putnam's Literary Bulletin for this month, another evidence of the growing estimation in which our literature is held on the other side of the ocean. Longman (London) advertises as just ready for publication, "The Christmas Holydays in Rome," by the Rev. W. Ingraham Kip, Rector of St. Paul's Church in this city, a work which last year was issued from the press of the Appletons, in New York. It is now introduced to the public abroad, and edited by one of the most distinguished scholars in England, the Rev. W. Sewell, B. D., Fellow of Exeter College, Oxford.—*Albany Ev Journal.*

To Correspondents.

"Contributor," and "Climax," are in type, and will appear in our next. "Musterion Mega" in our next,

We had hoped ere this to reply to the queries of "J. F. P."

"E." (two numbers,) received.

Domestic Intelligence.

MASSACHUSETTS.—"*St. Stephen's House.*"—In the last annual report, made by our city missionary, the Rev. Mr. Wells, he made an affecting appeal to all who love the Lord Jesus Christ, and who feel an interest in the temporal and spiritual welfare of their fellow-men, to aid him in his endeavors to carry out measures for the relief of the destitute and suffering in our midst. As one means of doing this, he suggests the expediency of opening "a home for the homeless, a resting-place for the wanderer, and an infirmary for the sick." The following extract from his report, will explain his views upon this point:

"Before closing my report, I wish to state one way, by which I may be enabled to afford very extensive relief, at a very comparatively small expense; and I pray God, 'in whose hand are all hearts,' to incline some noble-hearted man to help me in this my ardent desire. I wish for a house, to make a home for the homeless, a shelter for the exposed, a resting-place for the wanderer, an infirmary for the sick; and a refuge (until a suitable place can be provided for them, and they become, by a kind watchfulness over them, sufficiently strong "to go alone") for those who wish to break off from sin, but cannot while they remain hourly exposed to temptation. I frequently am obliged to board a person out, or to give a few nights' lodging, or to purchase dinners for those who have not had a right warm and decent meal for weeks. If I had a house, where I could send the chilled and trembling, to warm their cold blood; give a fair meal of food to one whose heart sinks within him for want of something there to keep it up; give a warm bed to such as I pick up, who have not where to lay their heads, and a quiet room and clean bed and decent nursing and tender care (such as may God grant to you and I when we are sick and dying) to '*somebody's* child,' somebody's brother, nay, your and my brother. Oh! if I could do this, how rich, how happy should I be! Yes, and to relieve a class more important to be helped than all the others—those young men, ('somebody's sons,') who have come to our city, have learned to sin, in various ways, and, 'having spent all, begin to be in want.' But, having given a loose rein to their passions, nay, *driven them*, those passions now *drag them* on, and they seem not, in many cases, to have power to resist, unaided. I would have a house to take to, and watch over, such."

It gives us much pleasure to learn that this appeal has been so far responded to, that a house, directly opposite St. Stephen's Chapel, has been rented, and is "now opened for the temporary reception and assistance of the sick and suffering in body and mind." We learn that the expense of furnishing this house has fallen principally upon the rector. It is to be hoped, that while some have manifested a praiseworthy liberality in providing a house, so others, whom God hath blessed with abundant means, will further aid this work, in so furnishing this house as to render comfortable those who, in their poverty and distress, may here find a temporary home. There are many families in this city who could spare from their well-furnished houses, without the least inconvenience, articles of furniture sufficient to make "St. Stephen's House," a comfortable asylum for the temporary residence of such as may seek a brief shelter within its walls. "To do good and to communicate forget not; for with such sacrifices God is well pleased."—*Christian Witness.*

CONNECTICUT.—*Meeting of Clergy.*—The Clerical Association of Litchfield County met in St. Paul's Church, Woodbury, on Tuesday, the 19th of January. There were present Rev. Drs. Holcomb and Fuller, Rev. Messrs. Clark, Watson, Atwill, Coe, Frisbie, and Putnam.

Morning Service was read by the Rev. Mr. Frisbie, and a Sermon preached by Rev. Dr. Holcomb, from St. Luke xviii. 1.

Evening Service was read by the Rev. Mr. Atwill, at the close of which Missionary Addresses were made by Rev. Mr. Clark, Rev. Dr. Fuller, and Rev. Mr. Watson, and a collection taken in aid of Missions within Litchfield Co. C. S. P.

At the conclusion of the Services in Woodbury, the Clergy repaired to Bethlem, where they held a business-meeting on Tuesday evening. The delightful harmony which has long characterized their proceedings was manifest in their deliberations on this occasion. With one mind they resolved upon a plan for increasing rather than diminishing their future efforts, and adopted measures, particularly, for the prosecution of their great object at the present time, the establishment of the Church at an important point within the county. On Wednesday, Services were held in Christ Church, Bethlem. Morning Prayer was read by the Rev. Mr. Putnam, at the proper place in which Rev. Dr. Holcomb baptised an infant child of the Rector. The Rev. Mr. Foote preached a Sermon appropriate to the occasion, from Deut. vi. 6, 7. "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." In the afternoon, after Evening Prayer, Missionary addresses were made by the Rev. Messrs. Atwill and Watson, and the Rev. Dr Fuller; after which a collection was taken up in behalf of Missions within the county. J. C.

Bethlem, Feast of the Conversion of St. Paul, 1837.—*Calendar.*

NEW JERSEY.—*St. Mary's, Burlington.*—The "Burlington Gazette" of last week has an article on Endowments, which contains a piece of information that was new to us, and gave us very great pleasure. After enumerating several cases wherein endowments of land, made when they were worth comparatively little, have so risen in value that they now produce large incomes, the writer adds:

"A similar instance exists in our own city, in the rise in value of the land with which St. Mary's Church was endowed about the year 1700. This property having never been alienated by the Church, has increased so much in value that a single building lot would now sell for probably twenty times as much money as the whole was bought for an hundred and forty seven years ago. No Church in New Jersey is so munificently endowed as the corporation of St. Mary's."

We said it gave us great pleasure to learn this; and so it did. Burlington is taking the highest stand in all things which relate to the Church. Her Schools for Boys and Girls, founded by, and under the supervision of, the Bishop of New Jersey, we believe to be unsurpassed, as Seminaries of learning, and as nurseries of the Church. The incipient College will soon occupy a position not below any in the land.

St. Mary's Parish is about to erect a new Church edifice, a Cathedral we suppose, and with the means to accomplish it, no doubt upon a liberal scale. The gentlemen engaged in it will remember, we are sure, in Whose cause they are concerned; to Whose honor the Temple they shall build is to be dedicated, and they will not offer to Him that which costs them nothing.—*Banner of the Cross.*

TENNESSEE.—The following communication has been addressed by Bishop Otey to The Banner of the Cross:

The opening year has been marked by an event upon which I wish to congratulate you and the friends and members of the Church in the South West. An arrangement has been effected with the Rector of the Columbian Female Institute, for the liquidation of its remaining debt, amounting to about $2500. This noble institution has thus been saved to the country and the Church, and we may confidently anticipate for it a long career, under the divine blessing, of usefulness to the cause of sound learning and piety. To the brethren and friends in the East, South Carolina and elsewhere, who in years past so generously and liberally aided us in our time of greatest need, I wish to offer the expression of renewed and heartfelt thanks. The trustees have given to the Rector a lease of nine years upon the property from and after the 1st day of July, 1847. He assumes the payment of the debt in Bank, and keeps the principal building insured at a sum not less than $7000 per annum. During the period the Rector has occupied the premises he has from time to time made improvements by the erection of other buildings etc., which he estimates at a cost of about $7000. These improvements become the property of the Institute at the expiration of the lease. The Institution is to be conducted on the same plan and principles, and with the same objects in view as heretofore; only this important measure has been adopted, that all vacancies in the board of trustees are hereafter to be filled upon nominations made to the board by the Bishop and Convention of the Diocese of Tennessee. This will secure the management of the Institution to the Church. Upon the attainment of an object which has cost so much anxiety and labor, I may well offer you and other friends congratulations, and wish you and them many returns of "*a happy New Year.*"

I wish now through your valuable paper, to call attention to another matter, which I consider of the utmost importance to the interests of the Church in the South West.

For some years past I have kept a school for small boys at my house. The pupils are between eight and sixteen years of age. The effort has been to train them intellectually and religiously, to take care of the heart as well as the head One object which I had in view in opening my house for a school was to assist young men who were already candidates for orders, or wished to become so. I have four of that description now with me; all of them men of high promise. Three I have ordained since I began my work in this way, who are now actively and successfully engaged in the work of the ministry. These young men I employ a part of their time in teaching, which I regard as a most wholesome exercise of discipline to themselves, and for their services, I give them their board and other expenses or compensation in the way of salaries. To two of the four now with me, I give salaries as teachers, to another his board and clothing, and to the fourth his board. I direct their theological studies at the same time. I have in my family *twelve* pupils, and it must be obvious that with so small a number I cannot continue my work without making it a losing business. At all events, I cannot enlarge the number of my theological students. Now what I desire to ask of the members of our Church who are able and desirous of doing something for Christ and his Church in this region, is this: "Will you not provide or assist me to provide for the expenses of such young men of good moral and religious character as will join my establishment as candidates for orders or seeking to become candidates?" For $250 per annum, for each student, I will provide boarding and all other necessary expenses, and direct his theological studies. Some of our large city congregations, it appears to me, might thus greatly aid me in this cause. If any congregation or benevolent individual will become responsible for the above named sum, payable one half semi-annually, I will receive any young man of the required canonical qualifications into my establishment upon their or his nomination and for the purposes named, that is to become qualified to preach the Gospel. When it is remembered that this state of Tennessee contains of itself a population of at least one million of inhabitants, and that we have not more than ten Clergymen actively engaged in the work of the ministry, it must be perceived at once that it is high time to be making efforts in some way to increase the number of qualified and efficient ministers. And then the whole region to the West and South, as far as the Gulf of Mexico and the Rio Grande, is without any institution under our control for the education of men for the ministry. If the plan which I suggest be thought impracticable, let some other be devised less objectionable, and I will go for it, heart and hand. Necessity I may say, not choice, has led me to pursue the plan which I have been following for the last four years. I will cheerfully exchange it for one more feasible and efficient.

I am here on my way to Mississippi, and if this communication, for which I respectfully ask a place in the columns of your paper and other journals of the Church, shall excite interest enough to prompt to enquiry, letters may be addressed to me for a month to come, say till the last of February, to the care of the Rev. Mr. Patterson at Vicksburg, Mississippi.

Very truly your friend in Christian bonds,

JAS. H. OTEY.

Nashville, January 12th, 1847.

Clerical Changes.

The Rev. A. F. Olmsted, from the Diocese of North Carolina, to St. Mary's, Manchester, Ct.

The Rev. Phineas D. Spalding of the Diocese of Michigan has been appointed a Missionary to China under the jurisdiction of Bishop Boone, and is preparing to embark for Canton.

The Rev. Samuel G. Callahan having removed from Great Mills, to Charlotte Hall, St. Mary's county, Md., requests that all letters and papers for him may be directed accordingly.

Notices.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A regular meeting of the Board of Managers of this Society will be held in the S. S. room of St. Clement's Church, on Monday evening next, (8th inst.,) at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.

New York, February 6, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Henry De Koven, assistant minister of Christ Church, will preach in the course of sermons in this church, on Sunday evening next, February 7th.

Service to commence at half-past 7 o'clock.

February 6, 1847.

☞ The Rev. Henry J. Whitehouse, D.D., Rector of St. Thomas's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, February 7.

Service to commence at half-past 7 o'clock.

February 6, 1847.

CHURCH OF THE HOLY APOSTLES.

Rev. Mr. THAYER, Rector.

The Rev. Dr. Muhlenberg will preach next Sunday evening, at half-past 7 o'clock. The quarterly collection will be made for the benefit of the Church.

The aid of Episcopalians and the friends of this infant and struggling Church in this important and rapidly increasing section of the city is earnestly solicited, and would be most seasonable at the present crisis.

February 6, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

☞ On Sunday evening next the sermon, it is expected, will be preached by the Rev. Samuel Seabury, D.D., Rector of the Church of the Annunciation.

New York, February 6, 1847.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday afternoon next, the 9th inst., at half-past 4 o'clock.

WM. H. BELL, Secretary.

New York, Feb. 6, 1847.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Church Depository, on Tuesday afternoon next, the 9th inst., at 5 o'clock. D. HUBBELL HOYT, Sec'y.

New York, Feb. 6, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 26th Jan., the Treasurer has received the following contributions:

From St Andrew's ch, Walden, Orange co, $6 25; Ladies' Missionary Society, St Stephen's, Middlebury, Vt, per Miss Cleveland, 20; a few members of Christ ch. Alexandria, 20; Sunday school, St John's ch, Albion, Ill, 3; a member of the Ch of the Annunciation, N Y, 50, St James's ch, Chicago, two-thirds, 12 75; St Luke's parish, Queen Ann's co, Md, 2; Domestic Missions, from N, 50; from monthly offerings of St Mark's ch in the Bowery, 25. Total, $189.

THOMAS N. STANFORD, Treasurer,

New York, February 2, 1847. 139 Broadway.

Foreign Missions.—Since his report of January 26th, the Treasurer acknowledges the receipt of the following amounts:—

Offerings of Trinity ch, Newark, N Y, 17; Christmas offerings of Sunday school of do, 4 47—21 47; ladies, Christ ch, Alexandria, Va, for bread fund, Athens, 25; do, for foreign missions, 2; Sunday school, Christ ch, for education, Africa, 29; a few friends, per Rev Dr Wilmer, for education of W H Wilmer, Africa, 23—70; Ladies' Missionary Society, St Stephen's ch, Middlebury, Vt, for Constantinople, 5; Missionary Society, Trinity ch, Factoryville, Staten Island, to be added to the fund now in trust for the China mission, 33 50; Grace ch, Providence, R I, S S, for Africa, 40; Sewing Circle of do, for Africa, 20—60; N, for foreign missions, Prot. Epis Ch, 50; family mite box, 1 75; cash, 4 92. Total, $246 64.

J. SMYTH ROGERS, Treasurer,

N. Y., Feb. 2, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Rev D C Page, Holly Springs, remitted for Prayer Books, $25 50; Rev J D C Moore, Hope, New Jersey, 3; G G Van Wagenen, annual, 2; Capt Wm A Spencer, on account of German Prayer Book, 25; Peter R Brinkerhoff, annual, 5. From the executors of the estate of Hanford Smith, Esq, of Newark, deceased, being the fortieth part of the nett income of the estate to the 1st of August last, $134 47.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,

At the Depository, 20 John street.

February 3, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs D, a donation 50 cts; G G Van Wagenen, $1; Thos L Wells, 1; P R Brinkerhoff, 5—annual—$7; the savings of little children of Christ ch, Rye, 1. Total amount, $8 50.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Teasurer and Agent,

At the Depository, 20 John street

New York, Feb. 3, 1847.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From J D Wolfe, Esq, $20; by the hands of Messrs. Stanford & Swords, from J, 20; by the same, from N, 9.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

BENJAMIN EVANS,

February 2, 1847. 172 Broome street.

Free Church of the Epiphany.—The subscriber greatfully acknowledges the receipt of the following donations for the benefit of the poor:

From J D Wolfe, Esq, $20; from a lady, a bundle of clothing; by Messrs Stanford & Swords, from F, 20; from R S S, $5.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, February 3, 1847.

Died.

At Bath, Bay of Quinte, Canada West, on the 4th January, ult., aged 88 years, Mrs. ANNE HAGERMAN, consort of the late Nicholas Hagerman, Esq, and mother of the Hon. Chief Justice Hagerman of Toronto.

Calendar.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. The First Day of LENT, commonly called ASH-WEDNESDAY.—*Proper Psalms are appointed instead of the Psalms for the day.*
21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

MARCH.

7. Third Sunday in Lent.
14. Fourth Sunday in Lent.
21. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Sunday next before Easter.
29. Monday before Easter.
30. Tuesday before Easter.
31. Wednesday before Easter.

Advertisements.

NEW BOOKS BY THE HIBERNIA.

THE Evangelical Alliance, its Origin and Developments, by Dr. Massie,	$2.
Dr. Hook's Meditations, from Advent to Lent,	$2 50.
Ministry of the Body, by R. W. Evans, B.D.,	2 50.
Puritan Discipline Tracts, by Bishop Cooper,	2 00.
Wilmot's Jeremy Taylor, &c &c.,	1 75.
The Golden Psalm, by Rev. Thomas Dale,	1 75.
Twysden's Historical Vindication,	2 50.
Churchmanship of the New Testament,	2 25.
Hugh's Female Characters of Holy Writ,	2 50.
Lord Linsday's Sketches of Christian Arts, 3 vols,	10 00.
Melvill's Sermons on Public Occasions,	3 00.
Bridge's on the Proverbs, 2 vols.,	4 00.
The Church in the House,	1 00.
Kelly's Neophilus,	1 00.
Bible Scenes, (Plates,)	1 00.
The Psalms in Hebrew, with a Critical Commentary, by the Rev. G. Phillips, B.D., 2 vols.,	9 00.
Jebb's Literal Translation of the Book of Psalms, 2 vols.,	7 00.
Bennett's Lectures ou the Acts,	2 50.

&c. &c. Imported by

STANFORD & SWORDS,

Feb. 6. 139 Broadway.

BOOKS AT HALF PRICE.

A LARGE number of Theological and Miscellaneous Books, very slightly damaged, for sale at *half price*—consisting in part of Burnet on the 39 Articles; Pearson on the Creed; Horne's Works; Leighton's Works; Dictionary of the Church; Canons of the Church: Sacra Privata; Household Liturgy; Gregorian Chants; Pointed Psalter, &c. *Terms cash.*

☞ The Books are arranged for inspection.

HENRY M. ONDERDONK,

Feb. 6. 10 John street.

MATHEMATICAL INSTRUCTION.—Mr. McCARTHY, Teacher of Mathematics in Trinity School, 76 Varick street, and in Female Academies, both in this city and in Brooklyn, would devote two hours daily four times a week to instruction, either in a school or family. He would also add, that on Monday, the 8th February, he will form a class in Geometry for young gentlemen who should desire to study the symbolical system. Lessons to be given between the hours of 5 and 7 twice a week, to be continued for three months. Any communication addressed to him at Trinity School, will receive immediate attention, or at 62 Oliver street. where he may be seen daily after school hours, when terms and other particulars will be made known.

References are permitted to Prof. Hackley, 3 College-green; Prof. Loomis, N. Y. University; Rev. Wm. Morris, Trinity School; Rev Mr. Bedell, 61 Tenth street; B. L. Swan, Esq., 29 Lafayette Place.

February 6—1t$

ELOCUTION.

PULPIT AND FORENSIC ELOQUENCE.

MR. GEO. VANDENHOFF

Continues in the city for the purpose of receiving pupils. 71 Leonard street.

☞ His new work, "THE ART OF ELOCUTION," is now published. Feb. 6—1t$

MISSES RAINSFORD'S

BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES,

No. 60 Fourth Avenue.

THE Spring term of this Establishment will commence on February, the 15th inst.

References may be made to the Right Reverend the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Higbee, Mathews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Price, and Southard; James B. Elliman & Brother, and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York; also to the parents of the pupils generally.

February 6—3t

CHURCH PUBLISHING AND BOOKSELLING ESTABLISHMENT.

HAVING refitted and newly stocked the store No. 10 John street, the undersigned is prepared to meet all orders for any work in the market as usual, and solicits a continuance of the patronage of his friends and the public.

☞ No orders, *unless by previous understanding*, will be attended to unless accompanied by the *cash.*

HENRY M. ONDERDONK,

February 6.

PEW in Trinity Church, for sale low—No. 71, very desirably located on the middle aisle, near the pulpit. Apply to James Cloyd, Hoboken Ferrymaster, at the foot of Barclay street. Feb. 6—2t$

TO TEACHERS.

THE School Building adjoining "All Saints' Church," in Henry street, which has been erected expressly for an institution of the highest character—handsomely furnished with Mahogany Desks and Seats, will be let to an applicant possessing the requisite qualifications. Possession can be had immediately, or on the 1st of May next. Apply to E. L. Walton, 534 Water street, corner of Jefferson; or to A. B. Sands, 141 William street, corner of Fulton. Feb. 6—3t$

EDUCATION.

THE undersigned, a graduate of the University of Leipzig, having been employed in this country for many years in educating young gentlemen for college, and for the last three years as private tutor in the family of Augustus Thorndike, Esq., Newport, R. I., now proposes to take a few pupils to prepare for college.

His situation enables him to take both boarders and day scholars, and give instruction to pupils either at their or his own residence.

He also desires to instruct one or more classes of ladies in either the Greek, the Latin, or the German language, and the much more, as his education and literary acquirements qualify him to connect with the study of languages, historical, philosophical, literary, antiquarian, metrical, prosodical, and other remarks, making his instruction not only highly interesting, but generally instructive and useful.

He would be willing to engage as private tutor in this city.

For qualification as a teacher he refers to Jas. G. Cogswell, Esq., 587 Broadway; and Augustus Thorndike, Esq., Tremont House, Boston.

WOLFGANG A. ZABELER,

N. Y., Jan. 30—1t$ 194 Fourth street.

WISDOM FOR THE YOUNG.

THE Advice of Chief Justice Hale, with opinions of distinguished Americans on the Bible and Sabbath, as the best means of forming the character of youth essential to their happiness and the best welfare of our country. This is a book highly commended, and every parent may well delight to put it into the hands of youth. Price $1. J. C. RIKER, 129 Fulton; D. FANSHAW, 675 Broadway. Jan. 30—1t$

ORGANIST.

THE advertiser whose term of engagement expires in April next, wishes to obtain a situation as Organist, or to take charge of the music in an Episcopal Church, either in this city or Brooklyn. Apply to Mr. Floyd Smith, at this office. Jan. 30—4t

LARGE SALE OF VALUABLE EPISCOPAL BOOKS.

THE entire stock of Books, Stationary, &c., partially damaged by water at the late fire at the Bookstore of Henry M. Onderdonk, No. 10 John, will be sold at Public Auction, on Monday evening, February 1st, commencing at 6 o'clock, by Bangs, Richards & Platt, at their sales-room, No. 204 Broadway. For clergymen and students this will be an opportunity seldom presented to get valuable works at low prices. Most of the Books by a little care can be made by the purchasers as useful as new ones. January 30.

[SELECTED.]

THE DYING CHILD'S REQUEST.

My eyes are closing fast in death,
But ere their light is fled,
Dear mother, lay thy gentle hand
In blessing on my head.

And, kiss me mother, once again,
And hear my last request,
One only wish your Willie has
Before he sinks to rest;

There is a sweet and shady spot
Beside the old church tower.
Where little birds are wont to sing
All through the summer hour.

The village children love it well,
It is so calm and fair,
And many an evening they spend
In love and converse there.

And there, dear mother, make my grave
When from thy tender breast
They bear me to a harder bed,
In earth's cold arms to rest.

But mother, on the daised turf
See no cold stone be laid
To chill and crush beneath its weight
The flowers which God has made.

Close it not in with ugly rails,
And draw no chains around,
As if the dead, long captives lay,
Within a prison bound.

And write no name—no verse inscribe,
It little needs to know
That a poor weak and simple child
Sleeps in the dust below.

But let a little cross be wrought
To stand upon my grave,
Like that whereon my Saviour hung,
Who died my soul to save.

There let it be, a holy sign
Of pure and simple faith
Of Him, who, rising from the tomb,
Hath burst the bonds of death—

And angels on the rapid wing.
Shall see the emblem fair,
And gladly stay their flight to say
"A child of God sleeps there!"

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CV.

After the Advent, Christmas, and Epiphany seasons, and before that of Lent, there is a period of the ecclesiastical year, including three Sundays, in which, as appears from her appointed Scriptures and Collects, the Church designs to call us off from the jubilant state of heart inspired by the former, to preparation for that of contrition and humility, which it is the object of the latter to excite and cherish. It will therefore be now seasonable for the Christian, having rejoiced in the coming of Christ, and in contemplating His nature and offices, and the dignity, majesty, progress, and blessings of His kingdom, to reflect seriously on the weighty duties, and awful responsibilities thus laid upon him, and the miserable consequences to himself if these be not duly and practically considered, and made effectual in the government of his heart and life. Christ cannot have come in vain. If the great salvation which He purchased and offered be not accepted according to His requirement, the heavier must be the condemnation incurred. The Christian reader is invited to a few reflections connected with this awful and momentous truth.

Very various and powerful are the appeals which our religion makes to the understandings and to the virtuous sensibilities of its professors. Among them are the circumstances under which it was introduced. Formerly, God had, "at sundry times and in divers manners," spoken to the world by His prophets. He gave them the power of manifesting their divine mission by the exercise of supernatural gifts which could come only from Him. There were thus attached to their persons and characters a sanctity and dignity which distinguished them from their fellow men. They spake with authority; and the people, perceiving the proofs that God spake in them, were bound to receive their message with humble reverence and submission. One of those distinguished individuals especially—the great ambassador on Sinai—was surrounded with the most striking and awe-inspiring tokens of divine appointment, and of his being God's immediate and special agent. He talked with Jehovah face to face. He was admitted where were "thunders and lightnings, and a thick clould, and the voice of the trumpet exceeding loud," and where the "mount, altogether on a smoke, quaked greatly"—even where such terrific signs spake the immediate and special presence of the Deity. He held such close communion with the great I AM that even the glories of the divine presence were reflected from his person. By wondrous sights and mighty signs, he manifested Heaven's high commission to act for God in bringing His people out of the house of bondage to their promised inheritance; and in introducing that dispensation of the Church which was to be its immediate preparation for the advent of the Messiah.

Very just is the Scripture view of the peculiar aggravation of that guilt which resisted or neglected or despised the divine message thus brought to earth. But how much greater the guilt of refusing Him who came from heaven to speak to us as the INCARNATE GOD! His nature invests His religion with an awful sanction far beyond what Moses and the prophets could plead. How can we escape if we neglect a salvation thus pressed upon our attention, and offered to our acceptance! This earthly ministry of the God-Man, prophets and righteous men of old earnestly desired to see as present, and the foresight of it made their hearts right glad; all past dispensations looked forward to it; and it had been the rule of divine procedure, and the source of hope to the pious, from the first promise of it in Eden. The Gospel thus brought to light reveals the great mystery whereon is suspended the happiness of the whole human race—the pardon of sin, and the justification and salvation of the sinner, in entire consistency with the essential justice of the Deity which demands, and His essential veracity, which has threatened, the punishment of sin.

Under former dispensations, holy men had been inspired to communicate revelations from God, which had a view to this mystery, as determined and promised, and yet to be accomplished. Now its great accomplishment is before us. A sufficient atonement to divine justice and holiness is shown in the sufferings and death of the Divine Being who unfolds to us the wondrous plan of mercy. Thus pardon may be had. Perfect obedience is rendered by this God-Man to the divine law. This, of course, is entirely voluntary, and therefore meritorious. The reward which it deserves cannot be needed by Himself. It is His to give to whom He will. He imparts it to His redeemed in the form of the preventing, regenerating, renewing, directing, and assisting grace of the Holy Ghost. This grace, however, thus obtained, and which a Divine Mediator only could obtain, is for reasonable and responsible beings, made such, and therefore gifted with free agency, because of the redemption of their first parents from the full effects of their fall from original righteousness. The preventing* grace procured by Christ, or that grace which precedes and leads to all human efforts, is given to every man, as the birth-right of the redeemed, enabling him to direct his free agency aright. From that, as the starting point, the Christian is required to believe in God and to serve Him in the use of means, and performance of conditions, on which He has been pleased to order that the enjoyment of the full benefits of the Redeemer's love shall depend. These means and conditions comprise all the duties and obligations of piety and virtue, touching as well the movements of the heart and mind, and the government of the tongue, as the conduct, as the same are revealed to us in the word of God. They are, besides being themselves acts of obedience, also means of increase of grace, whereby, if they are applied in true faith and devotion, more and more of the Holy Spirit's influences will be enjoyed, enabling the Christian to experience that growth in grace whose end is meetness for the inheritance of the saints in light. As, however, perfection is unattainable in this world, and men are never, till removed to a better, entirely raised above the frailties, weaknesses, and corruptions of their fallen and sinful nature; they can never attain to any thing like works of merit, but in their highest righteousness fall far short of any claim to divine favor and acceptance. The remedy for this sore evil—a hopeless one save for this remedy—is in the only sufficient merits of our Advocate with the Father, Jesus Christ the righteous—His meritorious obedience, atoning death, and all-powerful intercession. These procure the pardon of the lapses and failings of the truly penitent and believing, remedy their want of merit, and gain for them justification and acceptance with God, and commendation to the renewing and sanctifying influences of the Holy Ghost.

The glorious Gospel of which Christ came to perfect the revelation contains every thing which, for our best interests here and hereafter, it concerns us to know. To us miserable and perishing sinners, who have destroyed themselves, it opens a way of escape from their fearful degradation and danger. It shows how our sins may be pardoned, and we renewed in the spirit of our minds, drawn from the service of satan, and led in the paths of piety and virtue. It reveals the principles, and enforces the precepts, of pure and undefiled religion—of that faith, hope, and charity which include all godly and virtuous living; and shows how—our weakness being strengthened, our imperfections overlooked, our failings and lapses pardoned, and our unworthiness remedied—the services of an humble, contrite, devoted, and believing heart, will be acceptable to God, and available to the salvation of our souls. It offers to carry us onward unto that salvation, directed in every difficulty, succored in every danger, comforted in every trial, supported through the dread conflict with the king of terrors, and enabled to stand with hope and joy even in the great day of final judgment. Surely every provision which could be made for the direction and aid of moral agents, towards their greatest welfare and highest felicity, has been made for us. How can we escape if we neglect so great salvation! It will be our own fault—and O how great and inexcusable that fault!—if we reach not heaven. Our sins are committed against the counsels in our behalf of divine wisdom; the mediation in our behalf of a Divine Saviour; a full and clear revelation of the conditions on which the benefits of His mediation are made to depend; the free offer of grace to enable us to perform those conditions; and the merciful appointment in our behalf of pledges and means of that grace, and affectionate calls and abundant opportunities to avail ourselves of them. All that aggravation then of guilt, which is produced by base ingratitude, and wicked rejection of proffered favors, rests on us, if we receive not Christ in faith, humility, love, and devotion, when He comes among us as our Prophet to instruct us, our Priest to atone and intercede for us, and our King to gather us into His holy Church, and there be our Ruler and Guide.

This guilt rests on the head of the unbeliever. His proud rejection of Christ is generally the result of vicious enmity or indifference to religion. You scarcely ever find a man who reflects seriously on the subject in the ranks of infidelity. Those degrading and miserable ranks are mainly occupied, either by the utterly abandoned, who wish that there should be no religious and moral restraints, and no sanctions to religious and moral duty; or by the careless and indifferent, who think religion a matter either unworthy of their concern, or fit only to be taken up when the world and the things thereof have lost their attractions; or by men of vain and superficial minds, who had rather play upon the surface of truth, where their vanity may be gratified by the apparent sufficiency of their own reason, than submit to be led to those inner recesses of her temple, where only the truly intelligent and moral mind can find worthy exercise and indulgence, and whither divine teaching alone can lead. They resist God's gracious overtures in their behalf. They will not hear. They will not learn. Those overtures cannot have been made in vain. If men will be so neglectful, so perverse, so besotted by their evil propensities and passions, as to refuse them, they must perish in their iniquity. There is no other sacrifice for sin than that which they reject. For them, then, divine justice can have no satisfaction but in their own condemnation.

But such remarks are not applicable solely to the speculative unbeliever. Multitudes who call themselves Christians virtually reject the Saviour whom they outwardly profess. They know the duties He requires; but either wholly neglect them, or but partially, coldly, and hypocritically perform them. They do not enter into His Church, or being there, are unfaithful to the obligations assumed on being connected with it. They are indifferent or opposed to the faith which He requires of them. You often look in vain for them in the sanctuary. You never or seldom see them at the altar. God's holy day is either altogether profaned by them, or so kept as to be made subservient to an unchristian compromise between religious duty, and the business or pleasures of the world. The domestic circle is unhallowed by their devotions. The closet of holy reading, meditation, and prayer is rarely sought. The word of God, if ever consulted, is so but seldom and carelessly. Or when these duties are performed, He who sees the heart knows them to be but outward compliances, extorted by custom, preserved by mere habit, or made the unholy dependence of formality or superstition. You may often hear from them loud professions of sanctified feelings or experiences, of an assured sense of justification, or a certainty of salvation; while the character and life, the tempers, dispositions, and affections, would ill bear comparison with the Gospel standard of duty, and therefore of true faith, vital godliness, and warranted hope of heaven.

They know the pure morality, reaching to thoughts and words as well as actions, which Christ requires; but refuse to be controlled by it, and to break off the degrading and vicious dispositions and habits which it would correct. Sensual, profane, revengeful, passionate, malicious, dishonest, truthless, worldly-minded, regardless of social obligations, or otherwise uninfluenced by the holy, self-denying, and charitable maxims of our religion, their profession of it is worse than nothing; it will rise up in judgment against them, and increase their guilt.

The love of God with all the heart, all the mind, all the soul, and all the strength, and the love of our neighbor as ourselves, and that only, is the true religion of the Gospel. Partial Christianity may, for a time, give fictitious ease to conscience, deceive our fellow men, and lull ourselves into security. The security is false. It will fail in our time of greatest need. We shall then find that unless with our whole hearts we have sought to know, and with our whole hearts sought to do, the will of Christ, we shall be of that miserable and hopelessly condemned number, unto whom He came, and they received Him not.

B. T. O.

* Prevent. From the Latin *Prævenire*, to come before, to precede. This is the meaning of the word whenever it occurs in the Bible or Prayer Book. It implies *aid* and *guidance*, and not *hindrance*.

DIOCESE OF NEWFOUNDLAND.

MISSION OF BONAVISTA.

The Rev. T. M. Wood, who is at present on leave of absence for a short period in England, has furnished the Society for the Propagation of the Gospel in Foreign Parts, with the following sketch of his Missionary life in that colony for the last ten years, and of the state and wants of his present Mission of Bonavista:—

"Three years and a half from the day of my ordination were occupied in serving the different outposts in the neighborhood of St. John's. Here, amidst the frequent traveling from place to place, with knapsack, containing books, tracts, &c., visiting from house to house, daily services in the evenings, hard fare among the poor fishermen, much evil, it is hoped, was prevented, and some good done. My health, however, was so much impaired, that my removal to England was found necessary.

"In the ensuing spring my health was much improved, and in the summer my Missionary labors were resumed in Greenspond. This Mission is among 'the thousand isles' of Bonavista Bay, containing, at the time, about two thousand souls, nearly all members of the Church of England. The population of Greenspond was about seven hundred. The remainder had to be visited by boat, at distances varying from three to thirty miles. Four years elapsed, and it was found necessary to leave this charge also. Journeying by water, and in winter over the ice, and a residence on that bleak and barren island, was too much for an enfeebled constitution; and an attached flock had to be given up to some one better suited to that trying situation.

"I was next appointed to the Mission of Bonavista, which had been vacant for some months. Bonavista is the metropolis of the bay of that name. It is an old fishing station, containing about two thousand inhabitants chiefly of the Church of England. Till within the past year or two, there were many smaller settlements depending on this Mission. Of late two other Missionaries have been added; and now, with the exception of a week-night service in the winter season, five miles in one direction, and duties at the distance of seven miles in another direction, together with occasional duty at Catalina, ten miles distant, Bonavista has become a parish of itself.

"The site of Bonavista is pleasant for the summer season, but very much exposed to 'the drift' from the bay during winter. It would be a thriving settlement were the harbor a good one; but the place is very insecure for shipping, and there is no foreign importing merchant residing in the district; consequently, the poorer sort of fishermen are sufferers, and the wretchedness and misery of a not a few during the winter season cannot easily be described. But amidst all this discouragement, there is a blessed work going on in the Gospel-field. Missionary labor, which commenced but little more than twenty years since, and which has been interrupted for some lengthy periods at different times, on the departure of different Missionaries, has not been in vain. The Sabbath was once awfully desecrated; numbers gave themselves to labor or to dissipation. The worship of Almighty God, however, is now well attended by many; men are now ashamed to do any work on the Lord's holy Day, and seldom is there a drunken person to be seen.

"But much effort is required to make this Mission what it ought to be. Many have yet to be warned to flee from the wrath to come; many need building up in their holy faith; and all require, as everywhere else to be put in mind lest they slip from them that good thing which they have received. And in things purely external difficulties exist, which, after six years' endeavor on the part of the present Missionary, have not been surmounted. It has pleased God to bless with success the attempt made in the erection of a parsonage-house. A humble, but comfortable, shelter for the clergymen is now duly assigned to the Bishop, in behalf of the Venerabbe Society. Till this was done, not even a fisherman's house could be had for any permanency.

"But it is distressing to have been occupied in building a dwelling-house, notwithstanding that it at this present contains a wife and seven little children awaiting the return of God's unworthy servant,—whilst yet the Lord's House is as it is. The present church is a little wood building, set up some twenty-five years ago, chiefly at the expense of a Mr. Joseph Brown, of that place, secure from the weather and decent within, but as to elegance of structure, it is far surpassed by many an English toll-gate house. The worshippers of our own communion, without the sound of the church-going bell, are still left to find their way in silence to the humble building, leaving numbers behind them who have no place assigned to them in God's house,—because there is not room. Thus, many of the poorer sort, ground down with labor and want, are prevented from enjoying the inestimable privilege of learning to relieve their cares by the comforts of the blessed Gospel."

The accompanying Address to the Bishop of Newfoundland, on his recent visitation of the Bonavista Mission, together with his Lordship's reply, will be read with interest:—

"May it please your Lordship,—

"We look on the present occasion of first meeting your Lordship in this part of your diocese with no little interest.

"We have no affluent houses of merchandise, with decorated shipping, to greet your Lordship on landing among us; we cannot gratify your sight with the appropriate and distinctive sign of God's house—the tower rearing its head above the common dwellings; nor can we by the sound of bells call to your memory 'home and sweet times' of bye-gone days; but, knowing that our Bishop is to be regarded as desirous rather of doing good, than seeking pleasure and appearing great, we trust we have to speak of that which is present, as in your Lordship's estimation exceeding beyond measure in importance whatever may be wanting in things purely external.

"We represent a thousand souls and more, whose spiritual interest has now become your Lordship's chief care, and we look forward to the quiet enjoyment of the Lord's Day with the presence and the prayers and blessings of our Diocesan,—a privilege so seldom known to us, that we ought to feel it a privilege indeed. And may we be enabled to say, from happy experience, as did Cornelius to the Apostle Peter, that 'you have well done that you are come,' whilst 'we are all present before God to hear all things that are commanded you of God.'

"In observing your Lordship's desire to reach unto all in due season, whatever untoward circumstances may arise, we beg to sympathise with our brethren in the capital of the Island (St. John's), who, with their heavy losses of this world's goods, by the recent calamitous fire, have suffered also from the destruction of their church. Their past known liberality to their brethren in the out-harbors must not be forgotten by us. Could we return to them the hundred which they so kindly gave towards the erection of our parsonage, it might well be a ground of joy unto us; but circumscribed as our means are, and with one-half of the population frequently requiring assistance from the other half, our offerings must necessarily be small. We trust that to the extent to which we can give, in attending to your Lordship's just and reasonable appeal for aid for the furtherance of the Gospel, from a people who are gratuitously supplied with the Gospel, we shall thus be found 'remembering our brethren in adversity, and not forgetting their good deeds toward us.'

"Begging your Lordship to be assured of our desire to appreciate your presence with us, according to the high and holy functions of your office, and praying that our edification may be such, that we may all hereafter, in that bright and happy world of the finally redeemed, rejoice together that we have neither labored in vain, nor run in vain."

"BONAVISTA, July, 1846."

THE BISHOP'S REPLY.

"MY BRETHREN AND FRIENDS,—

"You gratify me no little in supposing that I shall appreciate and value far more a kind and respectful welcome for His sake, 'Whose I am, and Whom I serve,' than outward demonstrations of wealth and splendor; nay, more than the once familiar sound of merry bells from the grey tower of a time-honored church. I am not insensible to the charm and comfort of even those outward signs of rejoicing and congratulation, which were long, as I have said, familiar, and always dear and pleasant to me. Glad should I be to see your church ornamented with the appropriate tower, betokening the place of strength and refuge,—'the stronghold in the day of trouble,'—or with the spire, which as a silent finger points to heaven, reminding us that this is the place where men 'hear of heaven, and learn the way;' glad and thankful should I be to listen to that sweetest of all music—the village chime—sounding along your picturesque shores; but if I can hope that you yourselves as lively stones are built up a spiritual house to offer up spiritual sacrifices, acceptable to God, through Jesus Christ, and that you welcome your Bishop among you as a helper of your joy, and to impart unto you some spiritual gift, I may well be content to forego, or at least wait with patience for, the outward adornments and luxuries, if I may so speak, of our holy and blessed religion.

"I must express also my pleasure and thanks for your just appreciation of my desires and endeavors for the *whole* of my diocese, and the many scattered flocks committed to my charge. The fearful visitation which it has pleased a just God should befal the capital of the colony, might have been an excuse, and something more, for delaying my visit to these parts, and I was at St. John's strongly urged to proceed to England this summer to seek for aid in restoring our demolished cathedral; but I felt that even that object, important and holy as no doubt it is, ought not to change my determination to extend the benefit of a Bishop's ministrations as quickly as possible to every congregation in the colony.

"Your kind and truly Christian expressions of sympathy for your suffering brethren in the capital, and desire to return to them in their need and necessity some portion of the bounty you formerly experienced at their hands, are very gratifying to me, and, I am persuaded, will not be less so to them, when I have an opportunity of conveying them the report of your affectionate concern and good-will. But you justly suppose that in attending to my necessary appeal for aid in the furtherance and maintainance among yourselves of our most holy faith, and all the blessings of the true and ancient Catholic Church of Christ, you will sufficiently show your sense of the benefits you have received, and your desire to make the best acknowledgment in your power. I must not conceal from you that the time is come when your Christian friends in England, expect, and call upon you, for your own souls, and Christ's sake, to maintain your ministers, as well as to esteem them very highly in love for their work's sake. A regular system must be adopted for that purpose, and it rejoices my heart that you regard the appeal as 'just and reasonable,' and as such will accept and further it. I look forward with great pleasure to the holy services of our next Lord's Day, hoping that a large number will be found ready and desirous to confirm their baptismal vows, and to receive the Bishop's blessing and laying on of hands, for their great comfort and growth of grace; and many also meeting at the Lord's table to partake of Christ's blessed body and blood, for the strengthening and refreshing of our souls. O! what banquets or joys of earth can be compared to these? O! may we have grace most fully to enter into them in faith and love which is in Christ Jesus. O! may they be a pledge of our meeting again never to be separated in our Father's house, of sitting down together, and with our blessed Lord and Saviour, in the kingdom of God. I am, friends and brethren,

"Your affectionate pastor and servant,

"EDWARD NEWFOUNDLAND."

From the English Churchman.

ONE by one our Bishops are "*pronouncing*," with regard to the Baptismal question; and, to the excessive dismay of the *Record* and its adherents, are taking measures to exclude from their Dioceses those Ministers who deny the important doctrine, as set forth in our Baptismal and other Services, of the *Spiritual Regeneration of all duly baptized persons*. Our information on this subject is chiefly gained from the periodical murmnrs of the *Record*. Some months ago letters were inserted in that paper complaining that the Bishop of Lichfield, or his Chaplain, had postively asked questions of the candidates for ordination, to the following effect:—"What is the doctrine of the Church, with regard to Spiritual Regeneration in Baptism?"—"Prove the doctrine by reference to Holy Scripture." Next the Bishop of Toronto was cited before the Recordite public for his presumption in excluding from ordination two highly respectable young men, (one of whom came with testimonials from Mr. Carus Wilson,) simply because they denied Baptismal Regeneration. Presently the Bishop of St. John's, Newfoundland, is held up as a maintainer of the same doctrine—and the subscription to his ruined Church is discouraged on that account. And now it seem that the Bishop of Exeter has caused consternation in the Puritan camp by proposing the following questions to a Curate, previously to granting him a license:—

(1) "Is it the doctrine of the Church that the text, John iii., 5, 'Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom of God," or (query *in*) our Lord's discourse with Nicodemus, declares the necessity of baptism, where it may be had, in order to man's entering into the kingdom of Heaven?

(2) "In the baptism of an adult, having the qualification of repentance and faith, is it the doctrine of the Church that Spiritual Regeneration is therein conferred on the baptized by God?

(3) "Do you hold that every child baptized after the office of Public Baptism in the Book of Common Prayer is, in baptism, actually and really made by God a member of Christ, a child of God, and an inheritor of the kingdom of Heaven?

(4) "Is it the doctrine of the Church that in and by baptism, the new birth of the Spirit is not only exhibited, as by an emblem, but is actually conferred on those who receive it with the due qualifications; so that without baptism, where it may be had, there is no promise that Spiritual Regeneration shall be given to any, and that in it, when received with the due qualification, Spiritual Regeneration is always conferred?"

This is bringing the question to the test, and we do not wonder that those who have considered it possible to hold preferment, and exercise Ministerial functions in the Church of England, when they deny its fundamental doctrines, are beginning to be alarmed at the course that things are taking. Many others of our Bishops have, at different times, distinctly expressed their adherence to this important doctrine, and Bishop Bethel, it is well known, has written a Treatise on the subject. We have no doubt that almost every one of our rulers are, in the main, sound with regard to it. In the case of nearly the only Bishop, whose opinions we should seriously question on this point, we believe it as a fact that his early writings contained decidedly sound statements on the subject of Baptismal Regeneration; but we have been told that some passages have been subsequently altered or erased. But, taking our bench of Bishops as a whole, there is not the slightest reason to doubt that they are sound on this point, and both hold and teach the doctrine contained in the Baptismal Service of the English Church, that *every child baptized in the manner therein directed, does receive Spiritual Regeneration*.

We would, therefore, simply ask the plain question—Is it consistent with common sense, or common honesty, or true religion, that Bishops, holding such opinions as ours do, on Baptismal Regeneration, should be expected or required to ordain and license men who, they have reason to believe, will go forth into the parishes of their Dioceses, and not only teach doctrines opposed to those of the Church on the subject, but will give an example of gross inconsistency by administering the Sacrament of Baptism according to a form which they do not believe to be true—who will make no scruple, or, at least, smother their scruples—and call on their congregation to thank God that each child whom they baptize is "Regenerated by His Holy Spirit," while they believe, and teach from the pulpit, that spiritual regeneration either does not take place at all in Baptism, or only in some cases? We really do not understand how the *Record* and its friends can have the face to require such inconsistent conduct in our Bishops. It is surely their duty to send forth Ministers who shall preach the doctrine and administer the rites of the Chnrch in their true sense, and not allow each to act according to his own fancy. What is the use of rules or formularies at all, if they are to be explained away according to the private opinion of each particular Curate; and every one do and teach, what is right in his own eyes?

But, say the "Evangelicals," then there are two ways of understanding the statements of the Church with regard to Baptismal Regeneration—one is to receive them as literal, the other as *hypothetical* (!) It is to us a matter of most unfeigned astonishment how persons, many of whom believe themselves to be honest men, and no doubt really are so, can make up their consciences to such prevarication. Is there any other single doctrine of the Church that we are at liberty to receive in a hypothetical sense? *Justification by faith*, for instance, may thus be received hypothetically; the doctrine of the Trinity, the Atonement, the Resurrection—may any one of these, or any other doctrine that can be named, be received either literally or hypothetically, according to the private judgment of the individual? With what show of consistency, then can those who are, or seek to be, Ministers of the Church of England, claim the right of holding this important doctrine, which is the basis of so many of our formularies, in a hypothetical sense? If this plea be admitted, there is postively no doctrine of the Church, or of Scripture, that may not, by some quibble or other, be set aside: our formularies or our articles are but as "green withes" to bind the consciences of these "hypothetical" Churchmen.

"Hypothetical Churchmen" indeed they are, for no one will surely affirm that the name of Churchmen "literally" belongs to men who deny the Church's fundamental doctrines. Nay, the Church itself will be our great "hypothesis" or unrealty, if its Ministers are permitted thus to undermine the very foundation on which it rests.

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January 23.

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WILLIAM ASHKETTLE.
September 5—yly

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References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.
October 17—tf

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November 14—6m

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